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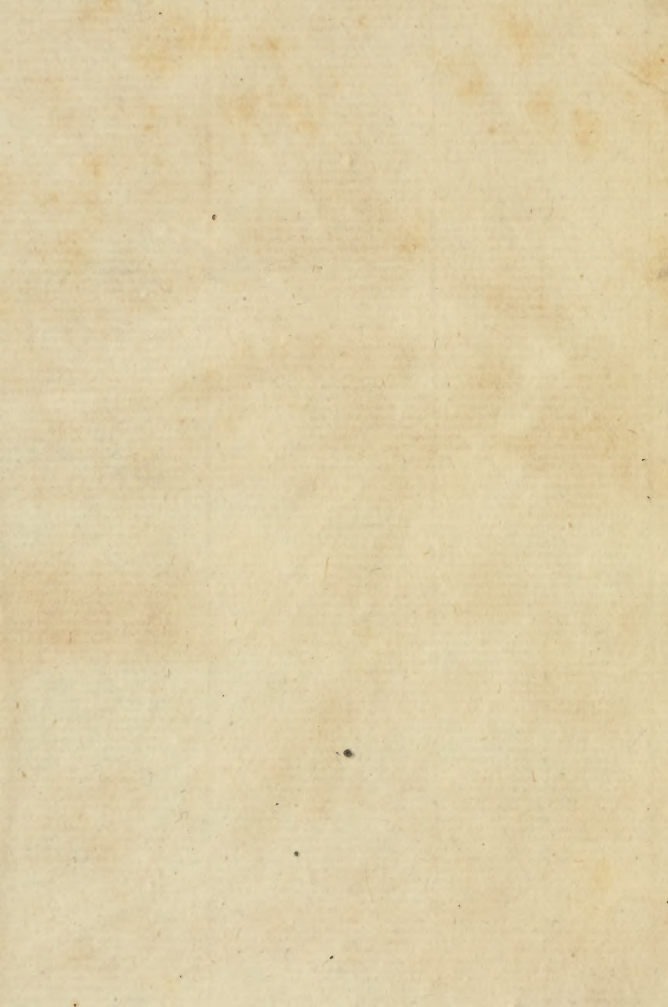
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OF THE  
English Baptists  
FROM THE  
FORMATION  
TO THE  
Dissolution of the Society of Kings  
George I.

VOL. IV.

CONTENTS

Extracts from the Acts of the Society  
King William III. to the Kings of  
George I. including some Part of the  
History.

R. THO. CROSBY.

LONDON.





THE

# HISTORY

OF THE

English Baptists,

FROM THE

REFORMATION

TO THE

Beginning of the Reign of King  
GEORGE I.

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VOL. IV.

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CONTAINING

Their HISTORY from the End of the Reign  
of King WILLIAM III. to the Reign of  
King GEORGE I. including some Part of his  
Reign.

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By THO. CROSBY.

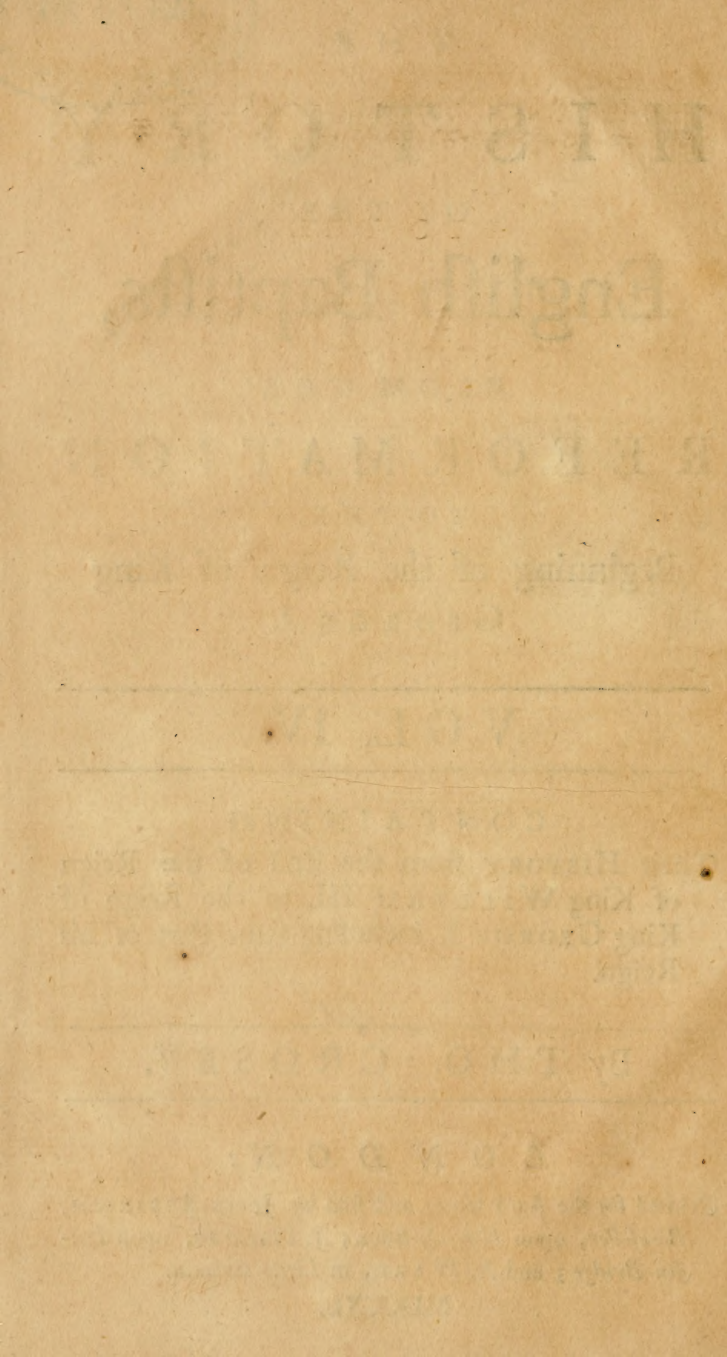
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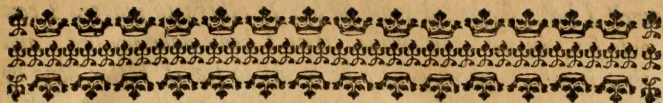
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# TO THE READER.



*A* M very sensible that I come short respecting the due character of many of the worthy gentlemen I have mentioned; and that there are many more whose memories ought to have been eternized in this history. Some indeed I had reason to expect, being promised them, but they are not

yet come to my hands. Others, it may be, lies buried in oblivion, my design having not yet reached the knowledge of those who are able to communicate them. But there are others who have withheld their communications at the instigation of some few male-contented, who have, without any ground, not only contemned, but also misrepresented my design. I choose rather to pity than mention them, believing the publication of these volumes will sufficiently confute their invidious as well as ill-grounded design.

It is very evident, that the steadiness, zeal and virtues of the English Baptists, have drawn upon them the malice of those who are enemies to God and goodness; who have, with such confidence and assurance, vented their ill-grounded calumnies, so as to impose on well-meaning men, who had not leisure or opportunity to examine into the truth of things. The principal design therefore of this undertaking is, to set their innocent and inoffensive behaviour in a true light; and I have found little more requisite, than the laying the several transactions of their conduct before the world; the which I have now finished as far as my materials would afford, and given a fair and an impartial history of them. How

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*well I have succeeded must be left to others to judge; I can only say, in my own excuse, that I have done my best, and that it will be very agreeable to me to see it better done by others, of more leisure, greater abilities and learning; especially, if any thing done by me may be of use to advance and improve such a design; and that I am not conscious to my self of any wilful or designed mistakes or omissions, having, throughout the whole, endeavoured to exhibit plain and naked truth, without being bias'd to any party whatsoever; and, if I am mistaken in any point, I shall esteem it a particular favour to be set right, and take the first opportunity that presents to acknowledge and amend it.*

*It is true, the English Baptists are unhappily disunited and distinguished, as I have before observed, by the title of generals and particulars; and therefore I declared to the reader, at first setting out, that I was well aware, that some things contained in this history might awaken prejudice, censure, or displeasure, and occasion objections and offence both to the treatise and myself. But I do assure my readers, that if I have, in the course of this history, been more large in setting forth the conduct, steadiness and zeal of one part of the English Baptists than the other, it is by accident, and not design. Indeed I must confess, that this distinction always seemed to me as unreasonable as it is uncharitable, and would men but lay aside their prejudices, I doubt not but a free conversation one with another would soon remove it. For tho' opinions or practices, which have been long standing, will have the force of prejudice on their side; yet they will make but a light impression on minds which have this single important question in their view, Whether they be lawful or unlawful, a duty or a sin?*

*I must beg leave to observe here, how well the reverend and learned Dr. DODDRIDGE, in the second volume of his Family Expofitor, just publish'd, has commented on his own translation of the commission of our blessed Saviour, Go ye therefore and profelyte all nations, &c. "I render  
" the word μαθητευσατε, says he, profelyte, that it may  
" be duly distinguished from διδασκουτες, teaching, with  
" which our version confounds it. The former seems to  
" import*



## To the READER.

“ import instruction in the essentials of religion, which it  
 “ was necessary adult persons should know and submit to  
 “ before they could regularly be admitted to baptism ; the  
 “ latter may relate to those more particular admonitions in  
 “ regard to christian faith and practice, which were to be  
 “ built upon that foundation ; and adds, It is certain, that  
 “ no argument can be drawn from hence to the prejudice  
 “ of Infant Baptism. For had Christ sent out these  
 “ missionaries to propagate Judaism in the world, he  
 “ might have used the same language, Go and proselyte  
 “ all nations, circumcising them in the name of the God  
 “ of Israel, teaching them to observe all that Moses  
 “ commanded.”

With humble submission and all due deference to this  
 learned and pious gentleman, I think it must be the force of  
 prejudice that has led him to this certainty. And there-  
 fore thus query, Whether it would have been justifiable, on  
 his supposed commission, for after ages to circumcise chil-  
 dren before they were eight days old, or even to have cir-  
 cumcised them at all, without the command of Moses ?  
 Again, whether it would have been justifiable, in mercy to  
 the infant's body, to change the mode of the ordinance and  
 only pare its nails, or prick the foreskin with a needle or  
 other instrument, instead of cutting it off ? The Doctor  
 grants, that *παρτενεια*, proselyte, seems to import in-  
 struction, necessary to be known and submitted to by adult  
 persons before baptism ; therefore upon this head I shall  
 exhibit from Dr. Ruffel one argument instead of many,  
 which seems to me to be to the prejudice of Infant Bap-  
 tism, viz. “ That Christ's commission doth shew, who are  
 “ to be baptized ; but it doth not shew that infants are  
 “ to be baptized : therefore infants are not the subjects  
 “ of baptism, according to Christ's commission.” For if  
 those that Christ in his commission hath commanded to be  
 baptized, must first be proselyted ; and our Lord, in his  
 commission, did not require his apostles to baptize any, but  
 only such as they had before proselyted by teaching ; then  
 there is a necessity, that they should be actual proselytes  
 before

## To the READER.


*before they are baptized. And I presume the Doctor will not assert, that infants can be such.*

Dr. G U I S E, in his Practical Exposition, renders *μαθησώμενοι*, disciple, and says, “ It seems to him, that disciple “ all nations, relates to the whole design of Christ’s commission, for making disciples to him ;” then it is absurd to tell us, as he does, that there are circumstances in the settled state of the gospel kingdom, which make it necessary, that believers children should be first baptized, and afterwards taught ; so that, according to this gentleman, those are disciples who are baptized, tho’ they have never been taught, nor are yet capable of instruction : which expressly contradicts our Lord himself, who said, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple <sup>a</sup>. Besides, our Saviour’s way, and that of John the Baptist, was, to make disciples first, and then to admit them to baptism ; for the text expressly tells us, That Jesus made and baptized more disciples than John <sup>b</sup>. And the practice of the apostles abundantly confirm this ; for we find, they first taught the people to whom they came, exhorting them to repentance and faith, and then to be baptized : and we read of none admitted to baptism but those who made a solemn profession of repentance and faith.

I have received from Burnham in Essex, an account of the sufferings of some Baptists there ; but the same coming to my hands too late, could not be inserted in these volumes. I may, if God permit, render these volumes more compleat by a supplement, and therefore shall pay a due regard to such matters of fact, as come well attested, and worthy of notice.

<sup>a</sup> Luke xiv. 26, 27.

<sup>b</sup> John iv. 1.



# ADVERTISEMENT.

**W**HEREAS by an *Advertisement* at the End of *Vol. II.* it was proposed to print by Subscription, a *Second Edition* of the practical Works of Mr. *Benjamin Keach*, in Three Volumes FOLIO; to be delivered to the Subscribers Weekly. But as some are possessed of his *Parables*, others of his *Metaphors*, and others of both; they were desirous to compleat what they had, by having only what they wanted delivered to them according to that Proposal; which would consequently have left many imperfect Setts in the Publisher's Hands to his Prejudice: He therefore now proposes to answer in general the Ends of the Subscribers, by printing a *Second Edition* of the said Volumes in FOLIO, upon the following conditions, viz.

I. THE *Parables* to be delivered to the Subscribers. Price bound in Calf, *Twenty Shillings*.

II. THE *Metaphors*, which now contain Two Volumes in *Folio*, to be printed in One; and delivered to the Subscribers. Price bound in Calf, *Thirty Shillings*.

III. THE *other practical Works* of the Author, which are now contained in several Volumes, *Quarto*, *Octavo*, &c. to be printed in One Volume, *Folio*; with the LIFE of the Author prefixed. To be delivered to the Subscribers. Price bound in Calf, *Twenty Shillings*.

IV.



## ADVERTISEMENT.

IV. THAT as soon as a sufficient Number are subscribed for, touching all, or any one of the *Three* Volumes, the same will be sent to the Press, and public Notice given thereof. The Subscribers then to pay *one Half* for what they subscribe, and the *other Half* at Delivery.

V. NONE will be deemed Subscribers, but those who have paid *one Half* of their Subscription, and taken proper Receipts for the same.

N. B. THE *Practical Works* of Mr. Keach contained in the Volume with his Life prefixed, will be,

I. *A Golden Mine opened* ; or, the Glory of God's Rich Grace display'd in the Mediator to Believers.

II. THE *Counterfeit Christian* ; or, the Danger of Hypocrisy.

III. THE *Marrow of true Justification* ; or, Justification without Works.

IV. THE *Everlasting Covenant*, a sweet Cordial for a drooping Soul.


V. THE *Covenant of Grace* opened.

VI. *Jacob's Ladder* improved.

VII. THE *Glory and Discipline of a true Church* display'd ; with some other small Pieces to render the Volume compleat.



# THE PREFACE.

 *HE many attempts to render the religion of the Baptists as the vilest religion in the world, led me to examine the same, without any views of communicating my acquisitions thereupon to the world; but that contemptible account lately published by the reverend Mr. Neale, whose partiality put me upon a resolution to go through this laborious and difficult task; the result of which is laid together in these volumes, that have considerably swelled beyond my first intentions. Whether I have discharged myself herein to the satisfaction of the reader, I know not; but sure I am, I have endeavoured what I propounded impartially; and if I have been necessarily obliged to mention some things which seem to expose the practice and conduct of some, otherwise excellent men, and such who have suffered nobly in the cause of Christ; it is only the barbarity of their actions, not their persons, nor professions, is thereby intended.*

## The Preface.

*HOWEVER, notwithstanding all the powerful or politic attempts of men, I hope the reader has found, in the English Baptists, a piety active and zealous, shining through the blackest clouds of malice and cruelty; afflicted innocence triumphant; a patience unconquerable under the fiercest persecutions; a charity truly catholic and unlimited; a simplicity and upright carriage in all their transactions; a sobriety and temperance remarkable to the admiration of their enemies. And in short, the divine and holy precepts of the Gospel drawn down into action, and the most excellent genius and spirit of the Christian religion breathing in the hearts and lives of the English Baptists. And I hope he has seen also a real and evident confutation of those senseless and absurd calumnies that have from time to time, very unjustly, been fastened upon them.*

*TO suffer persecution has not been the lot of the English Baptists only, but the Primitive Baptists had the like measure meted unto them. The learned Dr. Cave tells us \*, ‘That the Christian religion, at its first appearance in the world, was likely to engage its followers in miseries and sufferings, could not be unknown to any that considered the nature of its doctrine, and the tendency of its designs. The severity of its precepts, so directly opposite to the corrupt and vicious inclinations of men; the purity of its worship so flatly contrary to the loose and obscene rites and solemnities of the heathens; its absolute inconsistency with those religions, which had obtained for so many ages, which then had such firm possession of the minds of men, and all the powers and policies of the*

\* Primitive Christianity, p. 319.



‘ world to secure and back them, could not prophesy to it any kind of welcome entertainment. This sect, for so they called it, was every where not only spoken, but fought against. For since men have a natural veneration for antiquity, and especially in matters of religion, they thought themselves concerned to defend that way which had been conveyed to them from their ancestors, and to set themselves with might and main against whatever might oppose it, especially the great ones of those times; and the Roman emperors made it their master design, to oppress and stifle this infant religion, and to banish it out of the world. Hence those imperial orders that were daily sent abroad into all parts of the empire, to command and impower their governors, to ruin and destroy the Christians; of which, that we may the better apprehend the form of them, it may not be amiss to set down one or two of them out of the acts of the Martyrs. This following was agreed upon, both by the emperors and the whole senate of Rome.

‘ DECIUS and Valerian emperors, triumphers, conquerors, august, pious, together with the whole senate, by common consent decreed thus. Whereas we have received the gifts and blessings of the Gods, by whom we enjoy victory over our enemies, as also temperate seasons, and fruits in great plenty and abundance; since we have found them our great benefactors, and to supply us with those things that are universally beneficial to all. We therefore unanimously decree, That all orders of Men, as well children as servants, soldiers as private persons, shall offer sacrifices to the Gods, doing reverence and supplication

‘ to them; and if any shall dare to violate our  
 ‘ divine order, thus unanimously agreed upon,  
 ‘ we command, that he be cast into prison, and  
 ‘ afterwards exposed to several kinds of tor-  
 ‘ ments. If by this means he be reclaimed, he  
 ‘ may expect no mean honours from us; but if he  
 ‘ shall persist contumacious, after many tortures,  
 ‘ let him be beheaded, or thrown into the sea, or  
 ‘ cast out to be devoured by dogs, and birds of  
 ‘ prey. But especially, if there be any found of  
 ‘ the religion of the Christians. As for those  
 ‘ that obey our decrees, they shall receive great  
 ‘ honours and rewards from us. So happily fare  
 ‘ ye well.

‘ TO this, says the doctor, we may add that  
 ‘ short rescript of Valerian.

‘ VALERIAN the emperor, to the mini-  
 ‘ sters and governors of provinces. We under-  
 ‘ stand, that the precept of the laws are violated  
 ‘ by those, who in these days call themselves  
 ‘ Christians. Wherefore we will, that appre-  
 ‘ hending them, unless they sacrifice to our Gods,  
 ‘ you expose them to diverse kinds of punishments;  
 ‘ that so, both justice may have place without  
 ‘ delay, and vengeance, in cutting off impieties,  
 ‘ having attained its end, may proceed no fur-  
 ‘ ther.’

THAT these primitive Christians were Bap-  
 tists is abundantly verified in the writings of the  
 Pædobaptists themselves. I shall instance here  
 what I have before me from Dr. Cave, a person  
 zealous enough for infant baptism, He acknow-  
 ledges, upon very just grounds\*, ‘ That those  
 ‘ who made up the body of the baptized in those  
 ‘ days, were adult persons, who flocking over

\* Primitive Christianity, p. 194.

‘ daily, in great numbers, to the faith of Christ,  
 ‘ were received in at this door. That at \* first  
 ‘ all times were alike, and persons were bap-  
 ‘ tized as opportunity and occasion served. That  
 ‘ the place where this solemn action was perform-  
 ‘ ed was at first unlimited; any place where  
 ‘ there was water; in ponds and lakes, at  
 ‘ springs or rivers. That the party † to be bap-  
 ‘ tized was wholly immersed, or put under wa-  
 ‘ ter, which, says he, was the almost constant,  
 ‘ and universal custom of those times.’

TO which the learned Dr. Whitby agrees; and when attempting to reconcile Protestants to unite, he pleads for some condescensions to Dissenters in things indifferent, and unnecessary for the sake of peace. Having made some inferences to the purpose on the side of the established church, he proceeds thus. ‘ And on the other side, says he ‖, if notwithstanding the evidence produced, that baptism by immersion is suitable both to the institution of our Lord and his apostles, and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to his resurrection by newness of life; as the apostle clearly doth maintain the meaning of that rite. I say, if notwithstanding this, all our Dissenters \*\* do agree to sprinkle the baptized infant, why may they not as well submit to the significant ceremonies imposed by our church? For since it is as lawful to add unto Christ’s institutions a significant ceremony, as to diminish a significant ceremony, which he or his apostles insti-

\* Primitive Christianity. p. 198.

† Pag. 203.

‖ Protest. Recon. p. 289.

\*\* Of the Pædobaptist persuasion I suppose he meant.



‘tuted, and use another in its stead, which they  
 ‘did never institute. What reason can they  
 ‘have to do the latter, and yet refuse submission  
 ‘to the former? And, why should not the peace  
 ‘and union of the church, be as prevailing with  
 ‘them to perform the one, as is their mercy to  
 ‘the infant’s body to neglect the other?’

*INCONSTESTIBLE* arguing! Let the dissenting Pædobaptists reply to it if they can. I verily persuade myself, could the English Baptists be brought to believe it lawful, to diminish this significant ceremony, which Christ instituted, and his apostles practised, the controversy between them and the established church, in other points, would soon be ended. But as they have more solid grounds for their separation, and have not been wanting, in a friendly and christian manner to exhibit them, I shall, to avoid multiplicity, fix only upon those, being short, and much to the purpose, published by the reverend Mr. Tho. Grantham, an excellent apologist for the baptized churches in England, which are as followeth.

A N  
 A P O L O G Y  
 F O R T H E  
 Baptized Believers, &c.

P R E S E N T E D  
 To all pious and well disposed Christians in the  
 church of ENGLAND.

S E C T. I.

Honoured and beloved brethren,

TO prevent a mistake, and to remove an aspersions too frequently cast upon us, be pleased to know, that tho’ we differ from you and others,  
 in

*in some things relating to the constitution and government of a true church, yet we do not therefore arrogate to ourselves alone the Christian name, nor exalt ourselves in our imaginations above others, but do believe and hope, that the number of the saved ones will be gathered out of all sorts of Christians, who heartily love God, and our Lord Jesus Christ, and live holily and charitably among men, tho' they be diversified in respect of ceremonies, by reason of the place and government where they live. Yea, we have charity for all men, who are faithful to the means of grace afforded them, how small soever; knowing, that our God delights in mercy, and does not exact the utmost farthing of any man.*

*BUT for all this, as it is certain there hath been abundance of errors introduced among Christians, so it has pleased God to raise up a people still to testify against them; the memories of whom are blessed, tho' they were frequently persecuted. So we believe it a duty incumbent upon us, to bear our testimony to what truth we know, and not to partake with any in their by paths in life or religion, and yet endeavour, as much as in us lieth, after unity and concord with all that fear God, and own the Christian profession.*

*TO which purpose we have humbly proposed, what we thought concerned us, in order to a better understanding and compliance, in our Friendly epistle to the bishops and ministers of the church of England, published some years ago, but has not been publicly taken notice of, till lately one Mr. Taylor, a person of worth for his integrity and zeal for the Protestant interest, and for his gentle disposition towards*

*such as fear God, tho' differing from him in the case of ceremonies.*

*IT hath pleased him, I say, to take notice of our said epistle, and to offer something in order to a composure of differences, which, I confess with him, to be a thing greatly to be desired. But then he is pleased to shew us nothing of mitigation, or hopes of the removal of the things which hath occasioned our disunion; but does rather wholly charge the cause of division upon us, and supposes our differences about baptism to be the chief cause of our dissenting from the church of England.*

*BUT tho' this is, indeed, a matter of great importance, because true baptism is antecedent to church communion; yet, that which is greater in our judgment, is, that open profaneness, which, God knows, reigns and rages in the church of England; and therewithal, the utter neglect of discipline to reform those iniquities; and also, that persecuting spirit, which appears even in too many of the guides of the church, by whose cruelty our sufferings have been much augmented.*

*FOR these causes we have thought ourselves concerned to make this our Christian apology, in which we crave leave to use that freedom of speech which the matters depending do require. And yet, seeing we must acknowledge, that we are not infallible, as neither does the church of England pretend so to be, we shall speak under correction, and by the help of God, with resolution to submit to a clear conviction, if, indeed, it shall appear, that the things wherein we dissent, are justifiable on the part of the church of England; but till this be done, it would be hypocrisy, and baseness in us, to violate our consciences*



*sciences in things pertaining to religion, to obtain favour from men; for if we should so Gal. i. please men we should not be the servants of <sup>10</sup>. Christ. And we do the rather desire to be heard at this time, partly, for that Mr. Taylor is pleased to impute folly to us, in separating from the church of England, because we allow of most of the thirty nine articles; but especially being thereunto required by some of eminency, and great authority in the church of England, who also told us, that unless we could shew, that the church of England does hold some error in point of faith; or that she does practise something in her religion which is sinful, we cannot justify our separation from her. And, whether we be able in this wise to vindicate our present separation, is the business, which we pray, may be seriously considered.*

## S E C T. II.

A BRIEF account of the reasons, why the baptized believers cannot conform to the ceremonies of the church of England.

*RESERVING all due honour to the church of England, so far as she holds the truth in the thirty nine articles, and as she is a good fortress against much popish superstition and idolatry, we shall humbly make our objections in three particulars.*

1. CONCERNING infant-baptism.
2. CONCERNING her discipline.
3. CONCERNING her imposing of ceremonies.

*FROM all which we think we may safely argue thus.*

*&c. their conscience bearing them witness, that the sacred act of baptizing in the name, &c. cannot be expressed by the word sprinkling. They therefore believing what they know is not true in this matter, must needs err in faith, as well as in their practice. And this error has in a manner destroyed the way of baptizing used by John the Baptist, Christ and his apostles.*

7. *THUS, tho' we grant, that the church of England is no less zealous for the doctrine of baptism than ourselves, yet it is apparent to us, that she has accidentally lost this holy ordinance, both in respect of the subject and manner of it, and in the due use and end of it, which was not appointed, nor fitted to receive new born infants into the church militant. And by this unwarrantable change, she has defaced the state, and lost the praise of a true church, because she has not kept this ordinance as it was delivered by Christ and his apostles, but rather suppressed it, and much oppressed those that labour to restore it to its due use and practice in all churches; which is a great aggravation of all these her errors in faith and practice concerning sacred baptism.*

I Cor. xi.  
12.

### S E C T. III.

#### Concerning Discipline.

*WHAT manner of discipline the church of Christ ought to observe, is sufficiently declared Matth. xviii. 1 Cor. v. 2 Thess. iii. Tit. iii. and other places. And it is very well expressed by a minister of the church of England, in his defence of the thirty nine articles of the church of England in these words: The manner of proceeding in excommunication, is, first, by gentle admonition, and that once or twice, given with the spirit*

*rit*

rit of meekness, even as a brother, if the fault be not notoriously known; and next by open reprobation; afterwards by public censure of the church, to put him from the company of the faithful, to deliver him to Satan, to denounce him a heathen, and a publican, if no admonition will serve, and the crimes and persons be very offensive. Thus he, and to this discipline we can heartily subscribe; it being, indeed, the very same which is religiously observed by the baptized believers in this age and nation.

BUT where now, shall this discipline be found in the church of England? Does any one assembly or court of the church of England observe it? Or does she not practice that in her courts, which is too evidently destructive of it? For so far as we can understand, instead of this brotherly admonition, men are clandestinely presented, and accused, and often excommunicated for they know not what. What man is now taught, or bound by any order of the church England, that in case his brother trespass against him, by defaming his reputation, offering injury to his person, or by wronging him in his substance, to take that brotherly course, prescribed to all Christians? Or if he would take this course, what congregation is impowered or allowed to hear or determine the strife; as sin is in such cases committed against God? We see not how it is possible for the offended, to do his duty in an orderly way to the offender; if he go about it, he shall probably be derided, both by teacher and people; so far is he from obtaining justice, against the offender, in any congregation of the church of England, because the ancient discipline is an unknown thing to the people generally. And for want of this Christian government are men continually exposed to suits and troubles in courts of law, wherein the poor can have small help, as it is written,

If

Matth.  
xviii.



Ecclef.  
v. 8.  
*old translation.*

If thou seeſt the poor to be oppreſſed — marvel not — for one great man keepeth touch with another, and the mighty men are in authority over the poor.

3. *BUT that which is more grievous; we do not ſee, that open profaneneſs, can be met with, or ſuppreſſed by your diſcipline. For ſuppoſe a man be given to ſwearing, lying, drunkenneſs, and laſcivious talking, as, God knows, a great number of the members of the church of England are known to be ſuch; your diſcipline ſeems to have no power in ſuch caſes; for, thus ſaith one of your miniſters, who minds canon 109! that prohibits common ſwearers, common drunkards, notorious whore-maſters, and whores, &c. from the bleſſed ſacrament of the Lord's ſupper? Do not even Biſhops bear men ſwear a thouſand oaths, and either do not, or dare not uſe any diſcipline againſt them? But now, if a good man do not ſtand up, and bow to the altar at the name of Jeſus, when the Creed is read: becauſe he dares not pay greater reverence in a religious way to any writing, than he pays to the holy ſcriptures. If he dares not uſe the ſign of the croſs in baptiſm, nor ſprinkle his child, &c. then ſhall he be proſecuted as a great ſinner, caſt to the devil, and laid in priſon; yea, he is ſentenced already; for in canon 6 thus we read, Whoſoever ſhall affirm, that the rites and ceremonies of the church of England are — ſuperſtitious, or — ſuch as men who are zealouſly and godlily affected, may not with any good conſcience approve them, uſe them, or as occaſion requireth, ſubſcribe unto them; let him be excommunicated, ipſo facto, and not reſtored, until he repent, and publickly revoke, ſuch his wicked Errors.*

4. *THUS, as we conceive, the diſcipline of righteousneſs, mercy, and charity, eſtabliſhed by*  
*Chriſt,*

Christ, is laid aside. and a mercenary court set up, holding the traditions of men, instead of Christ's institutions, in ecclesiastical government; who also live voluptuously upon the sins of the people. But as for the reformation of evil manners, or the making peace and concord, alas! It is not sought for, nor indeed expected from these courts. And as the reverend Grosthead said at Rome, when he saw all things ruled by money; so may I say of the courts under consideration. O money, money, what wilt thou not do there? As for the opprobrious language, prohibited by the canon, we think it uncomely for any to use it, tho' we dissent from the ceremonies themselves.

## S E C T IV.

### Concerning the imposing of ceremonies.

1. *ALL* divine ceremonies ordained by Christ, or his apostles, we reverence, and religiously observe and keep, as they were delivered.

2. *THAT* any church since their days, bath just power to make and ordain divine ceremonies, to be any necessary parts of the worship of God, we see no ground to believe; much less, that such ceremonies may lawfully be imposed, under pain of excommunication, banishment, imprisonment, loss of estate, and life. For tho' it is certain, God has given power to the rulers of this world to make, change, or disannul laws in point of civil government; yet we believe all the power on earth cannot make one institute or divine ceremony in religion. And therefore we cannot but think, the church of England erred from the rule of righteousness, in decreeing rites and ceremonies, which God has not commanded.

3. *FOR*

3. *FOR* when we see how sharply some were reprobended by St. Paul, for bringing the christian churches in Galatia, under some legal ceremonies, which once had a divine original, and use in the church of God, as invaders of the liberty, where-with Christ had made them free; averring also, that if they were subject to them, Christ should profit them nothing. We can see no ground to free the protestants from sin, who either take up scriptureless ceremonies from the papists, or invent ceremonies themselves; but least of all when they force men, will they, nill they, to conform to such ceremonies, or else to be ejected and delivered up to Satan. And surely it was very unreasonable, for her bishops to consent to a law, that pious men, only dissenting in these things, from the church of England, should be banished, or else hanged as felons, without benefit of the clergy.

4. *BUT* if it should be said, that the ceremonies of the church of England, as the sprinkling of infants, the sign of the cross in baptism, bowing to the altar, to name no more at present, are not sinful; then how shall we be ever able to reprove a papist, for using holy water, bowing to the image of Christ? &c. Certainly if we must submit to the ceremonies of the church of England, in her present constitution, we must submit to theirs too, where they have power on their side to enforce them. But he that shall impartially consider, what a learned Protestant hath said, of the sinfulness of that one ceremony, of the sign of the cross in baptism, in his book intitled, Against symbolizing with Antichrist in ceremonies, will see great cause to avoid touching with any such inventions, however they may be supposed, to have had an harmless use among Christians at first. But who sees not, that when such ceremonies, have got the reputation of religion upon



upon them, and are forced on by human laws, what incredible miseries they have brought upon the Christian world? How have they lorded it over kings and kingdoms, over the estates, liberties, and lives of Christians? Who sees not, that being thus set up, they are sometimes more set by than sincere faith, and an holy life? As if all true religion, and loyalty too, were only to be judged of according to mens submission to those human innovations. For it is notorious, even in this our land, that let a man but conform to all the ceremonies, he shall live honourably, let his life be never so debauched. But let a man refuse these ceremonies, out of conscience to God, because they are not from heaven, then he is envy's mark, let his life be never so just and harmless. Such effects should lead us to consider, what the causes are. And because we are speaking of ceremonies, we crave leave to enquire; what means the ceremony of the ring in marriage? Why are we forced not only to use it, but to use it, in the name of the Father, and of the Son, and of the Holy Ghost? The church of England blames the Papists, for saying, Marriage is a sacrament, but shall we then make a sacrament of a ring? Sure you make the ring as sacred in marriage, as you make the water in baptism. Such usages as these, we fear, give the Papists too much cause to use this speech. A Protestant is but a Papist, scar'd out of his wits.

IT is not then any thing of prejudice or obstinacy which makes us to stand off from the communion of the church of England, but an unfeigned desire to serve God aright, and a godly fear, lest by touching with those unwritten traditions we should bring our souls under guilt in the sight of God. Howbeit, if any can convince us, that the church of England is justifiable in these things, here objected, we shall su-

*spect our selves to be mistaken in other things, which we here mention not.*

*NOW* may it please the God of heaven, to put it into the hearts of the guides of the church of England, to consider these things.

1. *THAT* none of these ceremonies about which we differ from them, are required of Christians in the holy Scriptures, and that therefore. 2. To enforce them by excommunication, and penal laws, upon the consciences of men, is more than God requires of you, or any body else. And surely, if the making these things necessary to our communion were but removed, so that things which are not delivered in the word of God, were left at liberty, we should not stand at so great a distance from the church of England, as now we do. For tho' we are verily persuaded, that these things objected against, by us, are errors, and therefore prudently to be amended; yet, we believe the imposing of them is a thousand times more offensive in the sight of God, and more grievous to the souls of men; because, as we conceive, God's authority is then usurped by man, and mens fear towards him is then taught by the precepts of men. And yet we know, and indeed must confess, that many things, as to the more convenient performance of religious services in a church way are left to the prudence of the church, guided therein by the general rules in the word of God; and some things also, which are not of the essence of Christianity, will seem doubtful to some and clear to others. And therefore there will be a continual necessity of brotherly forbearance one towards another, in some sinless ceremonies; as many things may be so esteemed whilst not made the boundaries of communion, and forced upon Christians against their consciences. For example, tho' sitting be the most safe gesture at the Lord's table,  
because

because nearest to Christ's example, yet, if any in humility, and of devotion to God, think it their duty to receive kneeling, this surely cannot justly offend any Christian. And thus also, bowing at the name of Jesus, being left at liberty, when, where, and upon what occasion to do it, need not to offend any; tho' it is apparent, such bowing is not the meaning of the text Phil. ii. 10. And the same may be said of well composed prayers; so that still such forms be used as a matter of Christian liberty, and not imposed by law as necessary.

AND could things be managed with such moderation (as certainly the state of the inhabitants of this land does much call for it) in a friendly and brotherly spirit, 'tis hop'd, our animosities would abate, and charity would endear all that are upright towards God, one towards another, tho' labouring under many weaknesses, or dark circumstances. But whilst one party stands up with a sword in their hand, or with power to thrust men into gaol, and rifle their estates, unless they will all submit to their will and pleasure, not only without, but perhaps in some things against the word of God (the pretended rule to all Protestants in matters of religion) this lays a necessity upon all, that are of noble, and truly Christian spirits, to testify against such cruelty, and unmanly proceedings, and to assert the true Christian doctrine and liberty, and Christ's sovereign authority only, to make laws for his church, as such, altho' for so doing, they suffer the loss of all things, which are dear to them in this world, and therewithal, to stand off from the communion of such unreasonable men, as have not learned to do to others, as they would have others to do to them, under their different opinions, when in a state of subjection to those who differ from them.



Thus much, briefly, of the reasons or causes of our separation, says Mr. Grantham.

IT has not been the lot of the Baptists only to be slandered, and injuriously charged as persons of irreligious principles, and schismatical. For, we find that all parties, the English Baptists excepted, when, and where-ever they have been uppermost in government, have condemned separation, in all others, from what was then established, as schismatical. Thus the church of Rome, which for many years was the establish'd church of this kingdom, charged the Reformation, and the establishment thereupon with schism. And the reformers, and all the members of the church of England. are still deemed by them schismaticks. But the Reformation has been well defended by their learned ministry. The famous bishop Bramhal wrote a just vindication of the church of England from Schism; wherein he has endeavoured to prove.

Pag. 6.

1. THAT every sudden, passionate heat, or misunderstanding, or shaking of charity among Christians, tho' it were even among the principal pastors of the church, is not presently Schism.

Pag. 7.

2. THAT every premeditated clashing of bishops or churches, about points of doctrine or discipline, long and resolutely maintained, is not presently criminous schism, so long as they forbear to censure, and condemn one another, and to expel one another from their communion, and are ready to submit to the determinations of a general council.

Pag. 10.

3. THAT there may be an actual and criminous separation of churches, which formerly did join in one and the same communion, and yet the separators be innocent, and the persons from whom the separation is made, be nocent, and guilty of schism; because they gave just cause of separation

paration from them. It is not the separation, but the cause, that makes the Schism.

4. *THAT* to withdraw obedience from a particular church, or from a lawful superior, is not always criminous Schism. Pag. 117

*THEN* he tells us, that schism signifies a criminous scissure, rent, or division in the church, an ecclesiastical sedition, like a mutiny in an army, or a faction in a state. And shews, wherein internal and external communion of the Christian catholick church doth consist; and proves, that external communion may be suspended, and withdrawn, there being not a necessity of communicating in all externals; that the rules of prudence, nor the laws of piety do oblige particular churches or Christians to communicate in all opinions and practices, with those particular churches of Christians, with whom they hold catholick communion. Pag. 147

*THE* bishop having taken a view of the sufficiency and authority of the King, and church of England to reform; he considers what were the true grounds of the separation of the kingdom and church of England from the court of Rome, and whether in the subduction or subtraction of their obedience, or communion, they observed due moderation.

*THE* grounds, says he, of their separation were many. Pag. 129.

First, *THE* intolerable extortions, and excessive rapine of the court of Rome, committed in the realm by their Legates and Nuncio's &c. Their dispensations of all sorts — tenths, first fruits, appeals, palls, and a thousand other artifices to get money.

*THE* second ground — were their most unjust usurpations, and daily encroachments, intrenchments, and extreme violations of all sorts of rights. Pag. 131

rights, civil and ecclesiastical, sacred and profane.

Pag. 145. *THE* third ground — because they found, by experience, that such foreign jurisdiction, so exercised, was destructive to the right ends of ecclesiastical discipline, which is in part to preserve publick peace and tranquillity; to retain subjects in due obedience, and to oblige people to do their duties more conscientiously.

Pag. 147. *THE* fourth ground — they must have been daily subject to have had new creeds, and new articles of faith obtruded upon them. They must have been daily exposed to manifold and manifest peril of Idolatry, and sinning against God, and their own consciences.

*FROM* the justness of their grounds the bishop proceeds to consider, the moderation of the English reformers, in the manner of their separation, and says, They did not deny the being of any church whatsoever, Roman, or others, nor possibility of salvation in them; especially such as hold firmly the Apostles creed, and the faith of the four first general councils.

2. *AS* our separation is from their errors, not from their churches, so we do it with as much inward charity, and moderation of our affections, as we can possibly; willingly indeed, in respect of their errors, and especially their tyrannical exactions and usurpations; but unwillingly, and with reluctance in respect of their persons, and much more in respect of our common Saviour.

3. *WE* do not arrogate to ourselves, either a new church, or a new religion, or new holy orders, for then we must produce new miracles, new revelations, and new cloven tongues for our justification.

Lastly,



Lastly, *WE* are ready, in the preparation of our minds, to believe and practise whatsoever the the catholick church, even of this present age, doth universally, and unanimously believe and practise. Quod apud multos unum invenitur, non est eratum, sed traditum. And tho' it be neither lawful, nor possible for us to hold actual communion, with all sorts of Christians in all things; wherein they vary from the truth; yet even in those things we hold a communion with them in our desires, longing for their conversion and reunion with us in truth.

**NOTWITHSTANDING** this, the church of England not only fixed the like charge on the Protestant Dissenters in general, but procured a law against them, intitled, An act to prevent the growth of schism. While the bill was depending in parliament, and before the same passed into a law, the Dissenters published, their humble supplication to her Majesty Queen Anne, in relation to the said bill, representing to her Majesty, That however they were slandered and injuriously charged as schismatical; yet they were a body of her subjects, who claimed the titles of Christians and Protestants; and as such, hoped for a share in her zeal, for propagating, and protecting the true religion. And that they were Christians of the same orthodox faith, and of the same universal catholick church of God, of which her Majesty always professed her self a member, and of which the church of England, is declared to be a branch. That they were the same with the said church of England in all doctrinal articles, and in every principle essential to the life of a Christian, and necessary to salvation, having signed and subscribed to every one of the doctrinal articles of the confession of faith of the said church of England, and to all

*the other articles of the said church, except two only, which two being allowed, and acknowledg'd, even by the church herself, and by the laws of this land, not to be essential to salvation; or that the declining the same amounts to any breaking off from the unity of the faith, by which Christians are incorporated into Christ, the head of the universal catholick church; or from that love, unity, and charity of Christians, by which all the members of that great body are united to one another; and thereupon have been declared to be no schismatics as they are maliciously represented to her Majesty to be, by their enemies. And with all humility they insist in their claim, of being received among the rest of her Majesties subjects professing the same Christian religion with them, and of being acknowledged as true and orthodox Christians by them, and by her Majesty. Because to their great comfort they have been, as of right they ought to be, frequently declared to be such, as well by her Majesty, and her glorious predecessors, as also by and with the united concurrence of the Lords spiritual, as well as temporal and commons of this realm, assembled in parliament, who have solemnly pronounced, and enacted, that we, the Dissenters aforesaid, are no schismatics.*

*BUT when the Presbyterians had the ascendant, and were the established church of these realms, then their learned ministry let us know, that all others who separated from them, were, and ought to be, treated as schismatics.*

*THUS the learned Dr. Cornelius Burges, in his sermon before the house of commons, March 30, 1642, speaking to them. ‘ Do you not, says he, see or hear daily of the disorders, sects, rents, and schisms, that every where bud forth, and threaten all order, unity, and government?’*

‘vernment?’ And he attempts to illustrate by a familiar simile, the dangerous consequence of separation. ‘For, says he, give the water but a passage, without making up the banks, and you know how soon whole seas will break in upon us, and render all irrecoverable and incurable. If one difficulty occur to day, ’twill be doubled, yea, multiplied to morrow, There is no Hydra, so fertile of heads, as error and schism, grown to some strength and maturity; it will ask but a short time of connivance; afterwards, there will be no curbing nor shaming of it.’

THE famous Dr. Calamy, in his sermon before the Lord mayor, Jan. 14, 1645. inveighing against a toleration, prompts the magistrates to use that power that God had given them in suppressing Separatists, as far as they were able, that they might not be accounted accessory to them, by their supine neglect in this, the cause of God. ‘For, Rom. xiii.  
 ‘says he, you are the ministers of God for good, 4.  
 ‘and revengers, to execute wrath upon them  
 ‘that do evil. And God hath deputed you, for  
 ‘the punishment of evil doers, and for the  
 ‘praise of them that do well. Doth not God  
 ‘prophecy, says he, That Kings shall be our Isa. xlix.  
 ‘nursing fathers, and Queens our nursing mo- 23.  
 ‘thers? And how can a Christian magistrate  
 ‘discharge that duty as he ought, if he hath not  
 ‘power from God to punish those, that would  
 ‘poison the souls of his weak children with heresies,  
 ‘and soul destroying opinions.’ He proceeds with  
 branding separation, with almost all the ignominies  
 that tongue can express; and in his conclusion of  
 this topick, thus queries. ‘Shall not the chief  
 ‘magistrate of a kingdom have power to put out  
 ‘of his kingdom, at least shut out from domestic  
 ‘one that is his subject and polluted with blasphemous,



*'mous, heretical, idolatrical opinions? Is not the  
'kingdom the magistrates house and family?' and  
much more to the same purpose.*

Pag. 17.

*The author of schism tried and condemned, makes  
this remark on this celebrated gentleman's zeal against  
the Separatists. 'One thing, says he, I must con-  
'fess, seems to me to be very odd; that he that  
'had so lately prompted the pulling down the church  
'of England, and destroying regal government,  
'should now make use of Isaiah's prophecy, that  
'kings should be our nursing fathers, and  
'queens our nursing mothers, to induce the peo-  
'ple to obedience to the government then in being,  
'and the magistrate to execute laws that were  
'made diametrically opposite to kingly government.  
'Sure, adds he, he might have found out a text of  
'scripture less reflecting upon the then establish-  
'ment; and, no doubt, would if he had not lain  
'under a violent transport of passion, in regard  
'to the intolerable sin, as he calls it, of countenan-  
'cing separation. But whither is it, some mens  
'zeal will not carry them, in the most erroneous  
'opinions, even to the making the most imperti-  
'nent scriptural quotations?'*

*THO' many instances might be produced to  
the same purpose; yet I shall add but one more,  
and that is, from the famous Mr. Richard Bax-  
ter, who in his epistle to separate congregations,  
thus delivers himself. 'From diversity in opini-  
'ons, and external rites, resulted dislike; thence  
'enmity; thence opposition; thence schism in church  
'and sedition in state. The state not standing se-  
'cure without the church, nor the church without  
'unity, nor unity without uniformity. Consider  
'this, 'tis the judgment of some, that thousands  
'are gone to hell, and ten thousands upon their  
'march thither; that in all probability, had never  
'come*

‘ come there, if they had not been tempted from  
 ‘ the parish churches for the enjoyment of commu-  
 ‘ nion in a purer church.

‘ *VERY* fine, Mr Baxter, says the *asforemen-* Pag. 18.  
 ‘ *tioned* author, of schism tried and condemned.  
 ‘ Can you damn thousands, and ten thousands;  
 ‘ some already gone, and others in the high road  
 ‘ to hell, for separating from your usurpation, un-  
 ‘ der the pretext of greater purity in preaching  
 ‘ and prayer; and could you refuse to join your  
 ‘ self to the episcopal church of England, when in  
 ‘ its flourishing estate, from the same plea? Can  
 ‘ you be angry with those that are guilty of the  
 ‘ same sin with yourself?’

THUS the pretensions of designing men, who  
 brand others as schismatics, and call themselves  
 the church, usurp authority over the consciences of  
 others. But his grace the late archbishop of Can-  
 terbury, ‘ accounts it a meanness of spirit to desert  
 ‘ the truth, or be afraid to own it, tho’ never so  
 ‘ much clamoured against by ignorant or designing  
 ‘ men\*.’

THIS stale and deceitful cry of Schism then,  
 is nothing else but a departure from the way of  
 thinking established by law, and an adherence to  
 truth, as it appears, and not, as it is represented,  
 by human authority; and so is not only harmless,  
 but most commendable; notwithstanding it is gene-  
 rally fixed upon all such, as do not come up to the  
 political model of a national church, tho’ of that  
 church which is from above, they be sincere be-  
 lievers, and are persons of unblemished lives.

‘ *BY* the loose and random use of this term [schism] Ibid.  
 ‘ says the author, of Reflections on the manage-  
 ‘ ment of some late party disputes &c. It is

\* State of the Church, &c. p. 3.

‘ mani-

' manifest, that very few fix any determinate  
 ' meaning thereunto, and those who are most  
 ' eager in the charge seem quite unacquainted  
 ' with the controversies from whence it arises;  
 ' and therefore they throw it about amongst all  
 ' they do not like, for no other reason, but as it ap-  
 ' pears to carry in it something of reproach; so  
 ' that wheresoever we find it, it seldom goes for  
 ' any other than a mark of ill nature or malice, and  
 ' is entirely destitute of any other signification but a  
 ' dislike of the persons upon whom it is charged.  
 ' Those who at all concern themselves in meanings,  
 ' understand by it, a groundless rent or separation,  
 ' from some religious society, of which the separa-  
 ' tists were once members. But then this is quite  
 ' out of the case of our national church, and the  
 ' Dissenters from it, for there can be but very  
 ' few instances given of any of them, who have  
 ' ever been in communion with the national  
 ' church, and therefore in this sense, it is notori-  
 ' ously absurd, to charge them with a schism, or  
 ' a separation, where they never were members,  
 ' It has learnedly and unanswerably, says he, been  
 ' proved by Mr. Hales of Eaton, in his tract  
 ' upon this subject, that Schism is a crime, charge-  
 ' able upon such persons, who introduce into any  
 ' religious society or church, such innovations in  
 ' matters of indifference, as may give offence to  
 ' to some scrupulous consciences, who are forced to  
 ' withdraw themselves from their communion ra-  
 ' ther than comply with them. Which doctrine  
 ' has often been improved to the turning the  
 ' charge of schism upon the church herself, for lay-  
 ' ing so much stress, and imposing such matters of  
 ' indifference upon her communicants, as have  
 ' shocked several sincere, and scrupulous Christians,  
 ' and caused their dissension from her, who still  
 ' keep-



keeping up to the strictness of her doctrines, and modelling only their ecclesiastical discipline, and the externals of worship as they think somewhat more agreeable to apostolical customs, and the genius of that religion which they profess.

THE next meaning then, says he, which is Pag. 20. most likely to hold with this term, must be, That schism is a noncompliance with, or a dislike of the national church, as to its discipline, and that external form of worship, which has been contrived and ordered by a lay authority. But this can never be thought sufficient to justify the hideous out cries of the high clergy, who tie the schismatics as such, down to perdition, and throw them quite out of the reach of salvation. What authority has the author of Christianity, given to any particular community, or set of men, to determine things not by him prescribed; and enjoin their observation absolutely upon any other besides themselves? How do the violent advocates of our national church prove their model more apostolical, and of divine original, than any other society of Protestants, who in those externals do somewhat differ from them? The Dissenters differ and separate from them upon nothing that is pretended to be of divine authority, but only upon what is of a political and civil nature, such as a man may like or dislike, comply with or reject, without at all concerning him, as a Christian, destroy his peace with God, or endanger his happiness in a future state. Shall they then be any otherwise regarded but as madmen, and treated with the utmost contempt, who pretend to thunder out curses and anathema's upon persons equal to them, if not superiour in faith and practice, only because they better approve of some other discipline, and some other form of government?

WERE

‘ WERE it enquired into, whether the Dissenters do not come up to the church in such matters of belief, as are on all sides allowed to be essential to Christianity itself? or, Whether their lives and practices are not as conformable thereunto? The church would be so far from getting by such a trial, that it is apparent, she must stand condemned for going off from some of her own articles, and those too, of the most importance, which are to be found only amongst the Dissenters, particularly the *seventeenth article.*’

THO’ the church of England lost her superiority, yet when restor’d to her former grandeur and authority; by attempting an uniformity in religion, she very narrowly escaped an entire overthrow from the Romish church. Wearied with the steadfastness, zeal, piety, and firm resolution of the Dissenters, to suffer the loss of all things, and even death itself, rather than be compelled to worship God in such ways, as to them seemed not to be of his appointment. At length the nobility and gentry of England began to see, that while their eyes had been taken up, with pursuing the lesser evils of schism in religion among Protestants, they had, as the consequence of such proceedings generally proves, insensibly suffered the secret encroachments of Rome and of France, and opened a door to popery and tyranny.

THE patriots of the Protestant interest in this nation\*, finding the influence which French and popish emissaries had on the king; and finding the popish lords in the house always vigorous to oppose every thing which was for the advan-

\* Essay on the Hist. of Parties, &c.

cing the new measures, they applied themselves to several methods, in order to weaken the popish party. They could not yet obtain an act to prevent the popish lords sitting in the house; but the present case was to prevent popish officers in the army, who were so many, and behaved so insolently, that the army then encamped at Blackheath, was called the CUT THROAT ARMY.

THE Earl of Shaftsbury, who till then had been one of the privy council, called the CABAL, was the man who contrived, and brought in the proposal, for a bill to dispossess these popish officers; and the title of the act expressed the meaning and design of its being brought in. The King, the court, and all the popish and French interest, opposed it with all their might; but the popular terror, and the just fear, the people were in of a popish army, prevailed, and it passed by a great majority. Neither did the King think fit to oppose himself to the stream of the whole nation, at that time; there being then a great money bill depending in the house, for no less, than 1238750 l. which would have been lost. So the Bill passed 25 Carol. II. and is intituled, An act for preventing dangers which may arise from popish recusants.

THIS is the famous TEST ACT, the preamble to which is thus, For preventing dangers which may happen from popish recusants, and for quieting the minds of his Majesty's good subjects.

THE uneasiness of his Majesty's good subjects was at that time manifest, to be their fears of the army and court being put into the hands of papists; and the people who pushed on the act, were those very people who espousing liberty and property, obtained, in contempt, from the court party, the name of WHIGS.

THE



*THE court, with all possible management and art, opposed this law, and endeavoured to alarm the Dissenters with their danger from this act. Alderman Love, one of the representatives for the city of London, a man of unspotted integrity, was privately spoken to, that he might oppose it on the behalf of the Dissenters. This, at first, had some effect on the people; but Mr. Love seeing into the design, avoided it, and would not meddle. On the other hand, the persons who brought in the bill, assured the Dissenters, there was no design, to offer them any disturbance, and that, if they desired it, they would bring in another bill afterwards, to exempt them from the penalties of the said act, representing to them at the same time, that if they stuck in to oppose this act, the bill against popery would be lost, and both they and the church of England should fall together, under the growing mischiefs arising from the power of the papists in the court.*

*THE Dissenters prevailed upon with these arguments, and especially depending upon the promises of the churchmen, that the act had no view towards them, and should in no wise be turned upon them, acquiesced, and to save the church of England sacrificed themselves and their posterity to the ingratitude of those that proposed it to them.*

*IN this manner, and on this occasion, and no other, this act was passed, which is now become so much the favourite of a party, as to be thought the great defence of the church of England.*

*BUT as the good providence of God over-rules all things, and has promised, That all things shall work together for the good of them that sincerely love and fear him; so I cannot see,*  
*that*

*that the Dissenters or rather the English Baptists, who desire only their liberty to worship God, according to their own consciences, have any reason to be discontented, under the use they have made of this act, which contrary to their promises, they have turned against them, and to God must be accountable for it. What are we deprived of thereby? Only the riches, the honours, and grandeurs of this world; which are but snares and temptations, and such as are hardly consistent with a professed love to God, and a desire to follow him in his despised ways. The honours and grandeurs of this world, are but like unto bubbles the children make with water and soap, which at the first blast of wind are dissolved, and there remains nothing, but the water of vexation, contempt, and utter neglect. For those who take ever so little complacency in the honours and grandeurs of the world, offend God, and rob him of the honour which appertains to him alone. To us belongs nothing but fear. Therefore they who have received riches, nobility, great offices, or a spirit above the vulgar, ought to be more afraid than desirous of honour, seeing all these favours and privileges which are bestowed on us by the liberal hand of God, do oblige us to more gratitude, to a life more perfect, and to a greater account to be made by us; because, He to whom much is given, of him much will be required. What blindness of spirit then, is it for a Christian, to esteem himself happy for being advanced to a troublesome and difficult office; a burthen, which sometimes does not afford leisure to eat and drink with ease, and which is worse, not to mind the things which concern his own salvation. Is it not better to be mean in this world, than to possess dignities*

*or offices; to be oppressed with the disturbances of them, and obliged to so strict accounts in the next as will not be easy to clear. For who can now a-days please both God and men, seeing they are so contrary to one another. Christ said, we cannot serve two masters, without being unfaithful to the one or to the other. He that is in any office, secular or ecclesiastical, and desires to do justly, must needs either yield to evil, or be hated of almost every one; and withal, he can do nothing alone, he must needs be grieved, seeing evil bearing sway, and himself not able to hinder it. Is it good then to wish for offices, honours, and greatness in this world? We are taught, that having food and raiment, to be therewith content. Therefore, when the fictitious Caleb Danvers tho' never so truly tells us, it is a hardship we lye under, that the Test act is not removed out of our way; let us regard him not; for he is a wolf, tho' he may appear in sheeps clothing, and is only acting the part of his father, the Devil, who told our Lord and Master, when he tempted him to cast himself down from the pinnacle of the temple, It is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Is it not better to content ourselves (having our civil and religious liberties secured unto us) with the will and pleasure of the state, and be subject to our governors, like Christians, not only for wrath but for conscience sake; than to be ensnared by the serpentine counsels of such deceivers; who, whatever they may pretend to, do hate us in their hearts, and only wait for an opportunity to get the power in their hands that they may destroy us? But let us resign ourselves unto the good providence of God,*



*God, and desire only the honour of his grace, which will render us happy in time, and thro' eternity. 'Tis in vain to pretend to any happiness without this. All other things are nothing but amusements and foolish imaginations. God alone being the center of our happiness, we can never rest but in him, nor find any other true happiness. The possession of all the honours in this world, can never satisfy him who desires to be a member of Christ's kingdom, which is not of this world.*

*INDEED some there are, who esteem riches an happiness, and therefore court great places to obtain them; tho' our Lord and master esteems them an hindrance, to our salvation, saying, That it is easier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of heaven. What a folly is it then, for Christians to have the desire of possessing riches; who when they have acquired them are disquieted with the care of keeping them, the fear of losing them, and the eagerness of increasing them. For they are, as one well observed, of the nature of salt water; the more we drink, the more we thirst; and the more riches we have, the more we desire, and the less we are satisfied with them. Our soul being divine, can never be filled nor satisfied with earthly metals. What a stupidity is it, for us to load ourselves with a weight so dangerous and difficult? When this short life is nothing but a small voyage, that leads to a happy or miserable eternity. One grain of righteousness is of more value than all the riches and honours of this world, which cannot help us at the hour of death, but rather torments our minds in the agonies thereof. Strange sottishness and stupidity of mind! When we cannot resign our selves to the government and good providence of God, who*

C 2

knows

*knows what we have need of, and our successors also, who do often run to destruction, by the means of the riches that are left them. But to return;*

*AS the word schism; so also that of church, has been notoriously abused, and the weakness of the people imposed upon by crafty priests, who are manifestly enemies both to the state and to the church of England, and who must have views inconsistent with the common good. It is very manifest, their struggles are not for any part of that religion, which comes from above, and tends to mend mens hearts and lives, but only for the showy part of worship, and those forms which gives the priest a superiour regard. Secure them but in those dignities and privileges, which makes them powerful and formidable amongst their neighbours, and the essentials of religion, shall never interrupt their repose. There are more pains taken, to prove their own commission from heaven, and that they are ambassadors from Christ, than to establish the fundamental doctrines of Christianity, and to instruct persons in the several duties of life.*

*HAVE not those persons in the church of England, who have most adorned their religion, by their learned writings and discourses, and by their exemplary lives, been traduced and vilified as false brethren, and enemies to the church, only because they put in practice that charity and forgiveness which their religion enjoins, towards those of different sentiments in some matters of light concern? And are not those accounted the best churchmen, who have neither learning to defend its doctrines, nor piety enough to draw its precepts into example; but are very noisy and clamorous on the doctrines of passive-obedience and non-resistance, or on such trifles as distinguish the*

*the priest from the layman, and gratifies the vanity of a proud heart? Is it not manifest, that people can much better bear with one another's different sentiments in philosophy, and other sciences, than religion? We have often seen men of great worth, for estates, learning, piety, politeness, and every qualification, that can recommend them to the good graces of mankind, despised and abused, by the unthinking populace, purely because they separate from the established church. And it were to be wished, these disorders could not be laid at the door of men, in the church of England, professing divinity. Is it not often seen that young fellows, who perhaps have been servants in a college, just come from running of errands; when made spiritual guides, presently to strut, and look haughty, and condemn the Laity, treating mankind in such a way as if they were their vassals? And yet, such a one as this, tho' he be a sottish, ignorant, railing and domineering priest, shall be adored by the unthinking populace. But these are scandals both to the church and state, and to such may be attributed all the perplexities of the state.*

*THAT worthy and pious prelate Dr. Burnet, bishop of Sarum, in his speech, in the house of Lords, on the first article of the impeachment of Dr. Sacheverel, thus expresses himself. ‘ But as these notions [the doctrines of passive-obedience, and non-resistance] have been long let run among us; so they have appeared, in a most violent and unguarded manner, ever since the attempt of the pretender; and more of late, since the preliminaries, upon the overtures for a peace, seems to extinguish their hopes. What sermons on this head, are preached in this city, at assizes, at Bath, and at many cathedrals.*  
*‘ Furi-*



‘ Furious men fit themselves with some hot sermons, which they carry about from place to place, to poison the nation. This has not only the visible effect designed by it, of shaking many in their allegiance to the queen, and in their adhering to the Protestant succession; but it has a cursed effect on many others, on whom this their design does not succeed. I am very sensible, says the bishop, there is a great deal of impiety, and infidelity, now spread thro’ the nation. This gives every good mind all possible horror; but I must tell your lordship, on what a great part of it, is founded; for since my conversation with Wilmot, earl of Rochester, I have had many occasions, to discourse with persons tainted with those wicked principles; and I do affirm it, that the greatest prejudice these persons have at religion, at the clergy, and at the publick worship of God, is this; that they say, they see clergymen take oaths, and use all prayers, both ordinary and extraordinary for the government, and yet, in their actions and discourses, and of late in their sermons, they shew visibly, that they look another way; from whence they conclude, they are a mercenary sort of people, without conscience. I hope, says he, there are not many, that are so corrupted, and so scandalous. I am sure, I know a great many that are far otherwise, who preach, speak, and act, as they swear and pray; but those who act in another way, are noisy and impudent, and so bring an imputation on the whole body; and unless an effectual stop is put to this distemper, it is not possible to foresee all the ill consequences that may follow upon it.’

*WHAT* may, and ought properly to be understood by the word church, says the author of Reflections on the management of some late party disputes; ‘ If we go back to the first ages of Christianity, the term *Εκκλησία*, which we translate church, was the common name of those societies of converts to that religion, as by circumstances of place, and other conveniences, assembled together to worship God, in that way they judged most agreeable to his will. And these societies or churches, were severally independent of one another, as to their discipline, authority, and choice of officers, and not only, without the protection, but often under prosecutions from the civil power. In this state all religious Christian societies were called churches, and continued in the same manner, until the time of Constantine, who turning Christian, made that religion into the establishment, and protected and secured it by human laws. Whereby, adds he, it appears, that there was no such thing as a national establish’d church till three hundred years after Christ; for so long was it from him to Constantine the first Christian emperor. Afterwards, other princes and supreme magistrates, as they became Christians, in other places and countries, took that religion under the guardianship of the state, and protected and secured it by the civil authority. And thus England, after rejecting the Pope’s supremacy, and at last the Roman discipline, upon the reformation, enacted such laws by the civil authority, and prescribed that method of ecclesiastical government and discipline, as still continues under the name of the church as by law established; the constitution of which is so interwoven, by those wise legislators,

‘ flators, with the state, that it is their real interest mutually to support each other; and by fatal experience it has been found, one cannot be in danger without the others being so too.

‘ *THUS* it appears, that the word church is taken in a twofold sense; one, as it expresses a religious society, without any regard to a civil power, or human authority; and the other, as it respects only that discipline, and external parts of worship, which for decency and order sake is left to the determination of every community, and is settled by human laws. Therefore it is manifest, that those persons are grievously imposed upon, who are persuaded, that the controversy between the Church and Dissenters, is upon a religious account; that is, about matters of belief; for it is only about discipline, and the external parts of worship; the objects of worship being the same, and the same their faith. And therefore, while the high clergy make such an outcry about matters of the highest concern, and behave themselves towards the Dissenters with so much arrogance, and with so little charity, as they have done, and still do, their number is not like to be lessened. They cannot but be soured, and prejudiced against persons, who neither in their temper, nor way of living, discover any of that benevolence, and meekness, which is the chief character, and beauty of the Christian religion.

*I SHALL* conclude with this observation, how much abused the silly multitude must be, who, by the noise of the church’s danger, are made to apprehend the loss of their religion, and the introduction of one quite different from it.

*It*



*It is not to be imagined, that those champions of the church, who are most busy in propagating such a mischievous and false alarm, are themselves so silly as to believe it; they cannot but know better, and be sensible of the impossibility of such a change, without a previous subversion of the civil constitution; and therefore they must act upon views very different from the interest of religion, and wilfully impose this deceit upon the people, for some secular purposes. And it is too much to be feared, that it has been only a cover to some ill designs and views destructive of the constitution, both in church and state. These trumpeters of sedition, tho' they may pretend to aim at the advancement of religion, must know themselves, that they mean nothing but interest, or to gratify their ambition and vanity, and consequently act against the light of their own consciences; therefore, let them be ever so orthodox in matters of faith, they may be justly stiled schismaticks, or rather worse, factious, ill-designing, self-condemned hereticks.*





T H E  
C O N T E N T S.

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THE  
HISTORY  
OF THE  
English Baptists.

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CHAP. I.

*From the end of the reign of King  
William, to the end of the reign  
of Queen Anne.*

**W**E are now come to a reign, Anno  
so remarkable in some years 1702.  
thereof for wonderful works,  
and mercies, that history it-  
self, the sacred only excepted,  
cannot parallel. The mild, the just, the  
truly *Protestant* Reign of the late King  
*William*, of glorious memory; whose great  
soul was set so much on the good of man-  
kind, that not content to make us happy  
B during

Speech in  
parlia-  
ment, Oct.  
27, 1705.

during his own life, but looking forward thro' distant ages to come, he bent his special care, to transmit the religion and liberties he had saved, down to the end of time; by securing to these nations a *succession* of *Protestant* Princes in the line of *Queen Anne*, and that of the illustrious house of *Hanover*. For tho' the *French* king, the chief supporter of the pretender to her majesty's crown; and who, her majesty assured us, 'Is certainly engaged to 'extirpate our religion, as well as to reduce the kingdom to slavery,' dared to proclaim the *pretender* king of *England*, and was then very formidable to *Europe*; yet her majesty's glorious arms humbled this proud enemy, by a necessary and just war, which was filled up with a series of prodigious successes, under that consummate general, *John* duke of *Marlborough*; whose name will shine beautifully in the history of this wondrous reign throughout succeeding generations; when his Enemies shall be lost in their own obscurity, or remember'd only for their shameful ingratitude.

THE queen, upon her accession to the throne, made no great alteration in the state of affairs, as they stood at the death of the king. Both she, and the *parliament*, continuing to pursue those measures he had so happily begun, effectually to secure the *liberties* of *Europe*. The circumstances



cumstances which attended her majesty's accession and proclamation; her first speeches to her council, and both houses of *parliament*, and the several addresses which ensued, I shall pass by, that I may come to matters which more immediately concern the *English Baptists*, connected with the bold attempts of a *factious party*, against those who her majesty declared, 'had given repeated proofs of the greatest warmth and concern for the support of the *Revolution*, security of her person, and of the *Protestant succession*.'" And in her answer to the commons address at the same time, 'I think, says she, all who endeavour to make *divisions* among my faithful subjects, must be mine and the kingdom's enemies. And I shall never countenance any persons, who will go about to lessen the just esteem which I have for those, who have done, and continue to do me, the most eminent services.'

*Answer to the lord's address,*  
Mar. 13.  
1707.

THE inconveniences attending the *General Assemblies* of the *Baptists*, by the great distance of some who were to attend them (and the churches being settled in peace and unity) brought the *Baptized Churches* into other methods, for the regulating themselves; so that instead of meeting annually in general bodies; they met together, some of them, at pre-appointed times, to consult together of such things,

*General assemblies changed into associations.*

as might have a tendency to the well-being and good of the whole; and communicated by letters to each of the congregations, their proceedings, conclusions, and agreements.

Anno

1704.

An assembly of 13 churches in London.

IN the month of *April* 1704, the ministers and messengers of *thirteen* churches, in and about the city of *London*, held an *Assembly* at *Lorimers Hall*, which continued three days. This assembly was opened with a suitable sermon in publick, by the reverend Mr. *John Piggott*. And after they had, in prayer, sought the lord, for his direction and blessing on their deliberations, they chose Mr. *Richard Adams* moderator, and then proceeded to read the letters from the churches, and seriously debate the matters therein contained, and sent their agreements to each of the churches. All which they submitted to be approved, or refused, as should seem most meet to them.

Preliminaries of regulation.

THIS *Assembly* agreed to the following preliminaries or rules, for the regulation of their debates.

1. THAT what this *Assembly* shall agree to, shall be proposed to the several churches, whose messengers are present, only by way of *Advice*, and not be accounted *binding* to any church, any farther than the approbation and consent of such churches shall make them so.

2. THAT

2. THAT to prevent all interruptions and disorder in debates, every person shall stand up when he speaks, directing his discourse to the *moderator* ; and no other person shall speak till he sits down.

3. THAT no opinion, wherein any of the churches represented in this *Assembly*, differ from the rest, shall be controverted in this *Assembly*.

4. THAT the several matters recommended to the consideration of this *Assembly*, by letters from the churches, be considered in the same order in which the letters have been read, and that no other business intervene.

It was unanimously agreed to in this assembly, That it would tend much to the edification of the churches, frequently to keep days of fasting and prayer in each congregation ; and sometimes for several churches to assemble together on such occasions, when it can be conveniently attained. Also, That it is an irregular practice for one church to receive members from another, without recommendation, or at least without sending messengers to the church from whence such persons come, in order to their regular dismissal. And that it is the duty of such persons, who desire to be dismissed from one church to another, respectfully to signify their reason, or reasons, for such a dismissal,

*Their conclusions,  
and agreements.*



to the church to which they belong. Also, That the members of each church ought ordinarily to attend the worship of God, in the church to which they relate; and that to make a common practice of deserting the assemblies to which they belong, is a great discouragement to the ministers of such churches, a hindrance to the carrying on the work of God in such churches; occasions neglect of the poor among them; and that the continuance of such a practice has a tendency to weaken, and will, perhaps, in time issue in the dissolution of some churches. Also, That the churches be informed, that it is the opinion of this *Assembly*, that the doctrine of sanctification, by the imputation of the holiness of Christ's nature, does in its consequence, render inherent holiness, by the holy Spirit, unnecessary, and tends to overthrow natural as well as revealed Religion. Also, That it is the opinion of this *Assembly*, that in case the *minor* part of any church break off their communion from that church, the church-state is to be accounted to remain with the *major* part. And in case the *major* part of any church be fundamentally corrupted with heresy and immorality, the *minor* part may, and ought to separate from such a degenerate society, and either join themselves to some regular church or churches; or else, if they are a competent number, may con-

constitute a church-state, by a solemn covenant among themselves. Also, That it be recommended to the several *associate* churches, represented by this *Assembly*; that each church do make an annual collection, for the relief of such ministers in and about the city of *London*, dwelling within the limits of the weekly bills of mortality, who have but a small Allowance from the churches to which they belong. Also, That it is the opinion of this *Assembly*, that the *ordination* of persons to the office of an *Elder*, or that of a *Deacon*, by the imposition of the hands of the eldership, is an ordinance of Jesus Christ still in force. Also, That it would be highly useful, that a *Fund* of money be settled and maintained, either by subscriptions or collections, as each church shall think most expedient, for the education of pious young men, who are in communion with one or other of these *associate* churches, and are blessed with promising gifts, in order for the better fitting of them, for the work of the ministry; and also, for the furnishing of others, who have not time to attain the knowledge of the tongues, and some other parts of useful learning, with such *English* books, as may be thought most proper, for their assistance and improvement. And that this be recommended to each particular church.

THE churches of which this assembly consisted were :

1. THE church meeting in *Old Gravel-lane*, near *Wapping*. Their messengers were Mr. *John Gardiner*, Mr. *Benjamin Cooper*, and Mr. *Benjamin Gander*.

2. THE church meeting at *Pinner's-hall*, present, Mr. *Joseph Stennet*, pastor, Mr. *Mark Hawkins*, Mr. *John Gee*.

3. The church meeting upon *Horsely-down*, *Southwark*, present Mr. *Benjamin Keach*, pastor, Mr. *Benj. Stinton*, Mr. *Joshua Farrow*.

4. THE church meeting in *Virginia-street*, present, Mr. *Tho. Dawson*, Mr. *Humphry Burroughs*, Mr. *Richard Glover*.

5. THE church meeting in *Shadwell*, present, Mr. *Nath. Wyles*, pastor, Mr. *John Brand*, Mr. *Caleb Hooker*.

6. THE church meeting at *Limehouse*, present, Mr. *Leonard Harrison*, pastor, Mr. *Robert Wynn*, Mr. *Stephen Bantinck*.

7. THE church meeting near *Spittle-fields*, present, Mr. *Robert Cheney*, Mr. *Lionel Sharp*, Mr. *James Pope*.

8. THE church meeting at *Devonshire-square*, present, Mr. *Rich. Adams*, pastor, Mr. *Mark Key*, Mr. *John Toms*.

9. THE church meeting at *Joyner's-hall*, present, Mr. *Joseph Maisters*, pastor, Mr. *Rich. Pain*, Mr. *John Travers*.

10. THE church meeting in *Little Wild-street*, present, Mr. *John Piggott*,  
pastor,



pastor, Mr. *Richard Aland*, Mr. *Henry Clare*.

11. THE church meeting at the *Bagnio*, present, Mr. *John Skinner*, Mr. *Thomas Lampett*, Mr. *George Capstaff*.

12. THE church meeting at *Lorimers-hall*, present, Mr. *Robert Byand*, Mr. *Geo. Richardson*, Mr. *Richard Wilkinson*.

13. THE church meeting in *White-street*, present, Mr. *Rich. Parkes*, pastor, Mr. *Francis Sims*, Mr. *John Coombs*.

ABOUT this time the reverend Mr. *Wall*, vicar of *Shoreham* in *Kent*, published his *History of Infant Baptism*, for which he had the thanks of the convocation. The same was well, and learnedly answered by the reverend Dr. *Gale*.

ON the 25th of *March* 1705, was held another *Assembly* of ten associate churches, by their representatives, viz. the church at *Joyners-hall*, the church at *Pinners-hall*, that at *Limehouse*, that at *White-street*, that in *Virginia-street*, that at *Shadwell*, that upon *Horsely-down*, that at *Little Wild-street*, that at *Spittlefields*, and that in *Barbican*.

Anno  
1705.  
*A second  
association  
of ten  
churches in  
London.*

AFTER a very suitable sermon, preached in publick by the reverend Mr. *Joseph Stennet*, for which he had the thanks of the *Assembly* returned him, with their desire to him to print the same. And after having by solemn prayer, invoked the divine direction and blessing on their deliberations,

Manu-  
script  
penes me.

ations, Mr. *Joseph Stennet* being chosen *moderator*, they proceeded to the several matters before them; having deliberately read the letters, and heard the messengers from the said several churches; ‘And here, say they, with great joy and thankfulness to God, we cannot omit to mention, that great harmony, and that spirit of love and peace, which appeared in every representative in this *Assembly*; inasmuch, that all things were not only debated with great calmness and moderation, but the matters agreed on, passed, with the unanimous consent of all present so that it was rare to observe one dissenting vote among us.’

AFTER the representatives of the above named churches were assembled, ‘We being informed, say they, that our beloved brethren, Mr. *John Ward*, Mr. *Mark Key*, Mr. *Benj. Cooper*, and Mr. *Ebenezer Wilson*, desired to be admitted into the *Assembly*, only as *auditors* of our debates, and agreements, we readily consented thereto, and they were accordingly admitted.’

THE preliminaries being the same in substance with those agreed to in the preceding *Assembly*, I shall omit them.

IN this *Assembly* they did read over paragraph by paragraph, the letter sent to the churches, represented in the last *Assembly*; and thought it necessary to recommend afresh,

afresh, to the care and consideration of the several churches represented in this *Assembly*, the several matters thereby recommended to the churches, so far as the same any way concerned them, and then they proceed, and say, ‘ We further signify to you, that this *Assembly* being informed, that there are several persons, who call themselves *Baptists*, and meet at *Winchester-house*, near *Saint Mary Overies Dock*, in *Southwark*, who pretend to have formed themselves into a church of Christ, different from the *baptized churches* in *London*, and are composed chiefly, if not only, of persons who were under the censure or dealing of some churches; or after a disorderly manner rent themselves from sundry churches in this *association*, and from other *baptized churches*; and that they receive persons into their said society, without due recommendation from, or satisfaction to the respective churches, to which such persons did belong; and do take a liberty to reflect upon, and revile the *baptized churches*, and their ministers. And all these allegations being fully proved to the satisfaction of this *Assembly*,’ agreed,

1. THAT it is the opinion of this *Assembly*, that the said persons meeting at *Winchester-house* are not, nor ought to be esteemed, nor owned, as a church of Christ.

2. THAT



2. THAT it is the opinion of this *Assembly*, that it is irregular and disorderly, for any members of a *baptized church*, to join themselves to them, or to frequent, or any way encourage or countenance the said meeting at *Winchester-house*.

3. AND we do recommend it to all the churches in this *Association*, to dissuade their members from any such practices, and to mark them that attend such an irregular meeting, as walking disorderly.

THE representatives of the church meeting in *Barbican*, having informed the *Assembly*, that they had it in charge from the said church, to recommend to this *Assembly*, that they will endeavour to prevail with, and give due encouragement to Mr. *Joseph Stennet*, to write a General History of *Baptism*, in defence of the practice of the *baptized churches*. And the *Assembly* being informed, that upon several meetings with Mr. *Stennet*, he had been prevailed with to prepare a *title page*, and the *heads* of several chapters proper for such a book, which, at the desire of the *Assembly*, he was pleased to read; tho' he let the *Assembly* know, that he feared the circumstances of his health, and his other affairs, would not permit him to undertake the same.

AGREED unanimously, That it is the opinion of this *Assembly*, that such an history as proposed would be of great use and benefit

nefit to the *publick*. That Mr. *Stennet* be, and he is hereby intreated to write the said history. That this *Assembly* will, to the utmost, encourage, and promote the said work. That a committee be appointed to consult Mr. *Stennet* more particularly about the said History; and to consider of the best method of defraying the charge thereof; and that they likewise take the assistance of any other persons, whom they count proper, whether they relate to the *Association* or not. That the said Committee consist of one member of each church in this *Association*, to be approved by the said churches, and now nominated and appointed by their representatives. And the following persons were nominated, and appointed to be the said committee, *viz.*

Mr. <i>John Taylor</i> ,	Mr. <i>Abra. Atkins</i> ,
Mr. <i>John Valley</i> ,	Mr. <i>Rich. Aland</i> ,
Mr. <i>John Brand</i> ,	Mr. <i>John Burroughs</i> ,
Mr. <i>Abra. Hickman</i> ,	Mr. <i>Hum. Burroughs</i> ,
Mr. <i>Geo. Jarvis</i> ,	Mr. <i>Rich. Wilkinson</i> .

And that any *four* of the said persons, when met, may act in the affair. And that the said committee do meet at *Deering's Coffee-house* in *Finch-lane*, on *Monday* next, at five of the clock in the afternoon, and adjourn from time to time, as they shall think fit.

Thus the *Baptists* have continued to meet in *associate Assemblies*, not only in  
*Lon-*

*London*, but also in several other parts of the kingdom. That at *London*, in the year 1739, in the *Whitson week*, was opened by the reverend Mr. *John Maulden*, who preached a very suitable sermon on the occasion, which gave such general satisfaction, that he not only received the thanks of the *Assembly*, but was also desired by them to print the same. I shall not mention the particular transactions of this assembly, but only observe, That their proceedings and deliberations were with great unity, peace, and concord, and that they bestowed an honour upon Mr. *Maulden*, by electing him to the dignity of the office of a *Messenger* to the *baptized churches*, an office parallel with (in honour, tho' not so beneficial) that of a bishop, if not an archbishop, in the established church. I have made this transition, to end with *associated Assemblies*. But why some of the *Baptist* ministers at *London*, and particularly those who make up the *Baptist board*, as they are called, have left this laudable care of their churches I cannot tell. The reverend Mr. *Baxter*, who may well be followed in some things, tells us, ' That the state  
' of the *Flocks* doth usually follow the  
' state of the *Pastors*, is known by the  
' experience of all the churches, in all  
' ages and places in the world. Where  
' there is a holy, faithful, able, diligent,  
' and



‘ and concordant ministry, there is usual-  
 ‘ ly a reformed and agreeing people. And  
 ‘ where there is an ignorant, lazy, for-  
 ‘ mal, ungodly, and contentious ministry;  
 ‘ there is either a people divided, or else  
 ‘ agreeing in ignorance, formality, and  
 ‘ ungodliness; at least if such a ministry  
 ‘ have been long among them. And we  
 ‘ need no other proof, says he, of this,  
 ‘ and of the chief cause of the peoples di-  
 ‘ visions and mistakes, than the accusa-  
 ‘ tion, and charges of the *ministers* against  
 ‘ *each other.*’

I AM well satisfied, That the only way,  
 under the guidance and direction of God’s  
 holy Spirit, to prevent *discord*, and the  
 spread of *error*, would be by the compas-  
 sion and tenderness of ministers, shewed  
 towards the weakneses of the people, who  
 cannot be expected to equal them in  
 knowledge; and by adhering to the an-  
 cient simple Christianity, making nothing  
 necessary to concord and communion, but  
 what Christ himself has made; impartially  
 judging of men by God’s interest in them,  
 and not by their own, or their parties. It  
 is Christ that must be followed, and not  
*Calvin* nor *Arminius*. *Moses*, the greatest  
 prophet that ever was, declared it. *A*  
*prophet*, says he, *shall the Lord your God*  
*raise up unto you, of your brethren, like*  
*unto me, him shall ye hear in all things,*  
*whatsoever he shall say unto you.* Are the  
 pe-

peculiar distinguishing doctrines of *Calvin*, or *Arminius*, essential to a Christian? If not, why are they made essential to communion one with another? Nay, essential to bar that Christian charity (I mean of being relieved in want, which is due unto all men) from the latter, and to be dispensed only to the former. Oh! that those concerned would lay these things to heart, and not make their *peculiar distinguishing doctrines* a necessary condition of communion. Peace and concord are amiable even to nature. And the best means to win the world to the love of holiness, is by shewing them, that holiness doth make you unfeigned, and fervent in the love of one another. What praise can they expect from Christ their divine master, who make the door to a profession of his religion *straiter* than he has left it?

I HAVE been the more large respecting the conduct of the *Baptists*, in their *General Assemblies* and *Associations*, because of that declension some of the present time seem to be under. They have not only declined in their love towards their brethren, for being more large in the *extents* of Christ's death than themselves; but also in their love and care towards their brethren of their own opinions, in neglecting to associate themselves with some of the judicious lay-brethren, as the practice of the rest is, to consult together for the good  
of

of the whole. And here, I think, the words of the prophet *Ezekiel* may not be misapplied. *Thou son of Man, shew the house, to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern. And if they be ashamed, of all that they have done; shew them the form of the house, and the fashion thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof; and all the ordinances thereof, and do them.* But to return,

'Tis no wonder, that a person of Mr. *Stennet's* learning, and known character, had so large a share in the management of affairs among the *Baptists*; and that cases of difficulty, relating to that interest, from all parts of the kingdom; and some from remoter climates, came under his care. The character that he gained, by his answer to *Russen*, put his friends on soliciting him, to undertake that great work, which he intended to have performed, and was for some years collecting materials for it; but the ill state of his health prevented his making any considerable progress in it.

THE large extent, and great usefulness of this design, may in some measure appear by the following *scheme*, taken from a draught yet remaining in the hands of a friend of his.



*Life of*  
*Mr. Sten-*  
*net, p. 21.*

‘ IT was proposed, says the author of his life, that next to the scripture account, a particular collection should be made out of the authentic writers, of the first, second, and third centuries, of every thing material relating to *baptism*; and a like collection from the authors of the following centuries down to the time of the reformation; particular care being taken to examine the books which relate to the ancient *Petro-brusians*, *Albigenses*, and *Waldenses*. That all those *rabbinical* books should be searched, which give any account of the *baptism* of *profelytes* among the *Jews*; as also such Christian writers, who argue for, or against it. That all Christian liturgies, and councils ancient or modern, should be examined, with relation both to the *mode* and *subjects* of *baptism*. That inquiry should be made into the different sentiments of *Protestants* about *Baptism* at the time of the reformation: and particularly, for a just account of the circumstances of the *German* and *Hungarian* Anti-pædobaptists. That all the *English* books which have controverted these points, since the reformation, should be consulted; the arguments on both sides drawn out, and remarks made, how the writers of the church of *England*, and those of the *Dissenters*, militate with respect to *Pædobaptism*. That

‘ a correspondence should be settled with  
 ‘ persons of approved integrity and learn-  
 ‘ ing, in different parts beyond the seas,  
 ‘ to furnish such books and accounts as  
 ‘ might give a just idea of the state of the  
 ‘ *Anti-pædobaptists* abroad. That assi-  
 ‘ stance should be given to the author of  
 ‘ the intended History, from enquiries  
 ‘ made by others, in the several periods of  
 ‘ it ; but that whatever materials were col-  
 ‘ lected by other hands, he should him-  
 ‘ self examine all the citations, digest  
 ‘ them into such order as he thought fit,  
 ‘ making proper reflections throughout the  
 ‘ whole work. Such a plan well and ju-  
 ‘ diciously executed, would doubtless have  
 ‘ set this subject in a very full and just  
 ‘ light, and contributed not a little to the  
 ‘ removal of those *beats* and *prejudices*, for  
 ‘ the future, which formerly have too of-  
 ‘ ten appeared in discourses concerning  
 ‘ *baptism* ; so that it may well be esteem-  
 ‘ ed an unhappiness to the public, that he  
 ‘ did not live to finish it.’

How much Mr. *Stennet*’s abilities were  
 esteemed by the learned, may be made  
 appear in many instances. The reverend  
 Dr. *Wall* himself, after some conversation  
 with him ; in a letter he wrote to him, ex-  
 presses himself thus, ‘ Upon reading over Ib. p. 231  
 ‘ the sheets, I could wish, I had revised  
 ‘ another place or two where I mention  
 ‘ you. I would, how much soever we  
 C 2 ‘ differ

‘ differ, have expressed something more  
‘ of respect.’

Dec. 3.  
1706.

THE repeated successes, with which it pleased God, to bless the arms of her majesty, and her allies, under the conduct and command of the duke of *Marlborough*; in which he performed such great and glorious services, for the nation and its allies, and deservedly attained to that high pitch of honour and rank, as was the admiration of the whole world, was particularly taken notice of by the *house of Commons*; they voted, That the thanks of this house be given to his grace the duke of *Marlborough*, for his eminent services to her majesty and this kingdom, in the great and glorious victories and successes, obtained over the common enemy in the last campaign. The *house of Commons* presented their address to her majesty, as did the *house of Lords* another, doing the same honour to the duke. And the *Lord Keeper*, *William Cowper*, Esq; made a speech to him in the house of Peers; which being short, I shall venture to insert it, tho’ it may be deemed not pertinent to my history.

Dec. 5.

‘ *My lord duke of Marlborough,*

‘ **I** AM commanded by this house, to give  
‘ your Grace their acknowledgments  
‘ and thanks, for the eminent services you  
‘ have done since the last sessions of *par-*  
‘ *liament,*



‘ *liament*, to her majesty, and your country, together with their confederates, in this just and necessary war.

‘ Tho’ your former successes against the power of *France*, while it remained unbroken, gave most reasonable expectation, that you would not fail to improve them; yet what your Grace has performed this last campaign, has far exceeded all hopes, even of such, as were most affectionate and partial to their country’s interest, and your glory. The advantages you have gained against the enemy are of such a nature, so conspicuous of themselves; so undoubtedly owing to your courage and conduct; so sensibly and universally beneficial, in their consequences, to the whole confederacy, that to attempt to adorn them, with the colouring of words, would be vain and inexcusable; and therefore I decline it, the rather, because I should certainly offend that great modesty, which alone can, and does add lustre to your actions; and which, in your Grace’s example, has successfully withstood as great trials, as that virtue has met with in any instance whatsoever. And I beg leave to say, that if any thing could move your Grace to reflect with much satisfaction on your own merit, it would be this; that so *august* an *Assembly* does, with one voice, praise and thank you. An honour, which

‘ a judgment, so sure as that of your Grace’s,  
 ‘ to think rightly of every thing, cannot  
 ‘ but prefer to the ostentation of a publick  
 ‘ triumph.’

Dec. 17. THE *house of Lords* presented an address  
 to the Queen in favour of the duke of  
 20. *Marlborough*. And a bill from the Lords,  
 intituled, *An act for the settling the honours  
 and dignities of John duke of Marlborough,  
 upon his posterity, and annexing the honour,  
 and manour of Woodstock, and house of  
 Blenheim, to go along with the honours,*  
 was read three times by the *house of Com-  
 mons*, and passed, *nemine contradicente*;  
 and the next day it had the royal assent.

OTHER addressees were presented to the  
 Queen on the like occasion. I shall only  
 mention that of the *Dissenters*, in which  
 the *Baptists* are included. For in the be-  
 ginning of the reign of the Queen, at  
 whose accession to the throne the *Dissen-  
 ters* united in their addressees to the court.  
 They had formed themselves into a com-  
 mittee of the three denominations, to con-  
 sult of public affairs for the good of the  
 whole. It consisted of *four* ministers of  
 the *Presbyterian* persuasion, *three* of the  
*Independents*, and *three* of the *Baptists*, who  
 were all chosen by those of their own de-  
 nomination.

Anno  
 1706.

THE address was drawn up by Mr. *Sten-  
 net*, and presented to the Queen at *Wind-  
 sor*,

for, June 17, by the reverend Mr. *John Spademan*, introduced by the Lord treasurer *Godolphin*. It had the honour to be highly commended by the Lord chancellor *Cowper*, and was as followeth.

‘ *To the Queen’s most excellent Majesty,*  
 ‘ *The humble Address of the Protestant dis-*  
 ‘ *senting ministers, of the several deno-*  
 ‘ *minations, in and about the cities of*  
 ‘ *London and Westminster.*

‘ *May it please your Majesty,*  
 ‘ **T**HE late surprizing progress of your  
 ‘ Majesty’s forces, and those of your  
 ‘ Allies in *Flanders*, under the command  
 ‘ of the most illustrious prince, the duke  
 ‘ of *Marlborough*; and of those in *Spain*,  
 ‘ commanded by the noble earls of *Peter-*  
 ‘ *borough* and *Gallway*, happily supported  
 ‘ by your royal navy, under the conduct  
 ‘ of your prudent and valiant admirals,  
 ‘ engages us humbly to congratulate your  
 ‘ Majesty, on so glorious an occasion. The  
 ‘ signal answer it has pleased God to return  
 ‘ to those devout prayers, which your  
 ‘ Majesty and your People, by your dire-  
 ‘ ction, addressed to heaven, inspires us  
 ‘ with a joy, equal to the mortification it  
 ‘ gives your enemies. And while your  
 ‘ Majesty ascribes your many victories to  
 ‘ the arm of the Almighty, and repeats  
 ‘ your royal commands to your People, to  
 ‘ offer



‘ offer him solemn thanksgivings ; we cannot but look on your Majesty’s piety as an hopeful pledge of the like future success.

‘ As the important consequences of your Majesty’s triumphs make a daily accession to your glory, so they give us an agreeable prospect, of the speedy reduction of the power of *France* to its just limits, the restitution of liberty and peace to *Europe*, the effectual relief of the reformed churches abroad, and the security of that provision the law has made for a *Protestant succession* to the crown of this kingdom.

‘ WE gratefully acknowledge the share we have in the blessings of your Majesty’s auspicious reign, which preserves to us both our civil and religious liberties ; and take this occasion to renew to your Majesty, the assurance of our inviolable fidelity ; to which not only our interest and inclination, but the sacred ties of gratitude and conscience oblige us. And we shall use our utmost endeavours, in our several stations, to promote that union and moderation among your *Protestant* subjects, so often recommended by your Majesty, as highly necessary to the common safety.

‘ MAY the divine Providence, that has made your Majesty, not only head of the *Protestant* interest, but chief in the confederacy,

‘ federacy, for the glorious cause of *com-*  
 ‘ *mon Liberty*, give your Majesty the sa-  
 ‘ tisfaction of seeing both more firmly  
 ‘ established than ever, by the influence of  
 ‘ your councils, and success of your arms.  
 ‘ May your Majesty’s exemplary piety,  
 ‘ zeal for the reformation of manners, and  
 ‘ parental care of all your People, even  
 ‘ those of the remotest colonies, be emi-  
 ‘ nently rewarded by the great God, with  
 ‘ the constant prosperity of your govern-  
 ‘ ment. May your reign be honoured  
 ‘ with an happy union of your two King-  
 ‘ doms of *Great Britain*. May your royal  
 ‘ Consort the prince enjoy a confirmed  
 ‘ health. May your Majesty continue to  
 ‘ rule in the hearts of your People, and be  
 ‘ late advanced to a throne of Glory in  
 ‘ the kingdom of heaven. So pray

‘ *Your Majesty’s most loyal, most*  
 ‘ *obedient subjects and servants.*’

THE *enemies of Religion and Liberty* be-  
 ginning now to shew their heads, and such a  
 surprizing change in the affairs of state ob-  
 tained in their favour, gave life to the expiring  
 power of the *French* monarch, and eclipsed  
 the glory of her Majesty’s reign, which had hi-  
 therto been crowned with laurels of victory, so  
 as to fill her friends with wonder, and her ene-  
 mies with fear. I shall, from Mr. *Lediard’s*  
*History of the life of the duke of Marlborough*,  
 and others, collect some passages respect-  
 ing

Anno  
1708.

ing the state, during the remainder of this reign; which having a tendency, and were designed to subvert our religious and civil liberties, I presume may not be an unpleasing digression to those, who are zealously affected with our happy constitution, which took place at the end of this reign, notwithstanding the attempts of those who endeavoured to subvert it, by procuring the remove of the patrons of liberty, those noble *English* Patriots, I had almost said *Baptists*; inasmuch as our Lord himself said, *He that is not against us is on our part*; or according to another evangelist, *is for us*.

*Life of  
duke of  
Marlbo-  
rough, V.  
II. p. 230.*

‘ THE dutchess of *Marlborough*, says  
‘ Mr. *Lediard*, who hitherto had almost  
‘ engrossed the Queen’s favour, began now  
‘ very much to decline in her Majesty’s  
‘ esteem, and in the credit she had for-  
‘ merly had. Her Grace had introduced  
‘ one Mrs. *Masham* into the Queen’s ser-  
‘ vice; and this lady had found means to  
‘ insinuate herself so far into the Queen’s  
‘ good graces, that she began to eclipse  
‘ the dutchess, and to become almost her  
‘ Majesty’s only favourite. Mr. *Harley*,  
‘ afterwards earl of *Oxford*, then secreta-  
‘ ry of state, and at the head of the party  
‘ which opposed the duke and his adhe-  
‘ rents, and was endeavouring to supplant  
‘ them at court, began likewise to grow  
‘ daily in the Queen’s favour, and to have  
‘ great



great influence over her measures. Two discoveries were made at this time, unluckily for Mr. *Harley*, one was of a private correspondence carried on with *France* by one *Gregg*, a clerk of the secretaries office, whom this gentleman had not only entertained, but taken into a particular confidence, who was hereupon tried and executed for it; but it did not appear that Mr. *Harley* was any way privy to, or had given the least countenance to this illicit correspondence. The other, That *Valiere* and *Bara*, whom he had employed as his spies, to go oft over to *Calais*, under the pretence of bringing him intelligence, were informed against as spies employed by *France*, to get intelligence from *England*. They were often complained of upon suspicion, but were always protected by Mr. *Harley*; yet the presumptions against them were so violent, that they were at last seized on, and brought up prisoners for it. These accidents might make Mr. *Harley* more earnest to bring about a change in the conduct of affairs, in which he relied on the credit of the new favourite.

THE duke of *Marlborough* and the lord Treasurer having discovered many of his practices, laid them before the Queen. She would believe nothing that was suggested to his prejudice; nor would she

enter

‘ enter into any examination of his ill conduct, but was uneasy when she heard it spoke of. So these lords wrote to the Queen, that they could serve her no longer, if he was continued in that post. The *Sunday* following, when they were summoned to a cabinet council, they both went to the Queen, and told her, they must quit her service, since they saw she was resolved not to part with *Harley*. She seemed not much concerned at the lord *Godolphin*’s offering to lay down, and it was believed to be part of Mr. *Harley*’s new scheme to remove him. But she was much touched with the duke of *Marlborough*’s offering to quit, and studied with some soft expressions to divert him from that resolution. But he was firm, and she did not yield to them; so they both went away, to the wonder of the whole court. Immediately after, the Queen went to the cabinet council, and Mr. *Harley* opened some matters relating to foreign affairs. The whole board was very uneasy. The duke of *Somerset* said, he did not see how they could deliberate on such matters, since the *General* was not with them. He repeated this with some vehemence, whilst all the rest looked so cold and sullen, that the cabinet council was soon at an end; and the Queen saw, that the rest of her *ministers*, and the chief *officers*, were resolved to  
‘ with-

‘ withdraw from her service, if she did  
‘ not recal the *Two* that had left it. It  
‘ was said, that she would have put all to  
‘ the hazard, if Mr. *Harley* himself had  
‘ not apprehended his danger, and resolved  
‘ to lay down. The queen sent the next  
‘ day for the duke of *Marlborough*, and  
‘ after some expostulations, she told him,  
‘ *Harley* should immediately leave his  
‘ post, which he did within *two* days.  
‘ But the Queen seemed to carry a deep  
‘ resentment of his, and the Lord *Godol-*  
‘ *phin*’s behaviour on this occasion; and  
‘ tho’ they went on with their business,  
‘ they found they had not her confidence.  
‘ The dutchess of *Marlborough* did for  
‘ some weeks abstain from going to court;  
‘ but afterwards that breach was made up  
‘ in appearance. *Both houses of Parlia-*  
‘ *ment* expressed a great concern at this  
‘ rupture in the court, and apprehended  
‘ the ill effects it might have. The *Com-*  
‘ *mons* let the bill of supply lye on the ta-  
‘ ble, tho’ it was ordered for that day;  
‘ and the Lords appointed a committee to  
‘ examine *Gregg*, and the other *prisoners*.  
‘ As *Harley* laid down, *Harcourt* then  
‘ Attorney general, *Mansell* the Comptro-  
‘ ler of the household, and *St. John* the Se-  
‘ cretary of war, went and laid down with  
‘ him.

‘ A FEW days after this breach happened  
‘ at court, the *Nation* was alarmed by news  
‘ from



' from *Holland*, of a design which the  
 ' *French* no longer kept, or could keep a  
 ' secret, that they were sending the prince  
 ' of *Wales* to *Scotland*, with a fleet and an  
 ' army to possess himself of that kingdom.  
 ' He embarked when it was too late, and  
 ' when all reasonable hopes of effecting  
 ' any thing to the purpose was lost ; in so  
 ' much, that it was next to a miracle that  
 ' he, together with his little fleet, did not  
 ' fall into the hands of the *English*. Which  
 ' gave occasion to a report, that *Lewis*  
 ' XIV. would willingly have lost his ships  
 ' to have been rid at the same time of his  
 ' guest. By the vigilance of the *Queen*  
 ' and her ministers, this design was de-  
 ' feated.'

AT this critical juncture of publick af-  
 fairs, when the *Parliament* was called in  
 1708. It was the opinion of many emi-  
 nent citizens, with the approbation of se-  
 veral noble and zealous assertors of the  
*English* liberties, that a *Paper of advice*  
 presented by the citizens of *London* to their  
 representatives would be very seasonable.  
 Mr. *Stennet's* pen was made choice of for  
 this purpose, which he performed with a  
 spirit so becoming the persons in whose  
 name it was written ; and with so decent a  
 regard to the characters of those gentlemen  
 to whom it was directed, as render it wor-  
 thy of this History, tho' for some reasons  
 it was not presented. The *Paper* is as fol-  
 lows.

' Gen-

‘ *Gentlemen,*

‘ **A**S you have the honour to be chosen  
 ‘ to represent this great city in the en-  
 ‘ suing *Parliament*, so it is hoped it will  
 ‘ not be disagreeable to you, to know the  
 ‘ sense of the generality of your electors,  
 ‘ concerning the present posture of public  
 ‘ affairs, and after what manner it is ex-  
 ‘ pected you will acquit your selves of the  
 ‘ trust reposed in you.

‘ ’Tis your fortune to be chosen at a  
 ‘ very *critical juncture* of time; and the  
 ‘ *august Assembly*, of which you are to be  
 ‘ a part, will, in all appearance, have be-  
 ‘ fore them some of the most important  
 ‘ affairs that ever were debated in *Parlia-*  
 ‘ *ment*; on the prudent management of  
 ‘ which, under the divine providence, not  
 ‘ only the happiness of this *city* and *nation*,  
 ‘ but the welfare of the whole *Protestant*  
 ‘ interest, and the greatest part of *Europe*  
 ‘ depends.

‘ **ALL** the world is convinced of the  
 ‘ truth of that which her Majesty has so  
 ‘ justly observed; that the late insolent at-  
 ‘ tempt of the *pretender*, must needs have  
 ‘ been encouraged by secret enemies of the  
 ‘ government here at home; and their  
 ‘ party appears too considerable to be either  
 ‘ despised or neglected; which renders it  
 ‘ highly probable, that a *British parlia-*  
 ‘ *ment* will think it necessary to enquire in-  
 ‘ to

‘ to the hidden springs of that wicked and  
 ‘ bloody design; that by detecting the  
 ‘ treason of our intestine enemies, and by  
 ‘ bringing the chief of them to justice, the  
 ‘ rest may not flatter themselves, that they  
 ‘ may commit the blackest crimes with  
 ‘ impunity; and that their confederates  
 ‘ abroad, by observing the strength and  
 ‘ steadiness of the *British* government, may  
 ‘ be discouraged from engaging in the like  
 ‘ presumptuous enterprizes for time to  
 ‘ come.

‘ WE therefore rely on your integrity  
 ‘ and zeal, that when the *plot*, on which  
 ‘ the intended invasion was founded, comes  
 ‘ to be examined, you will contribute all  
 ‘ you can to the discovery of that treache-  
 ‘ ry, and concur with those prudent mea-  
 ‘ sures, which the wisdom of the *nation*  
 ‘ shall think fit to take, for the security of  
 ‘ her Majesty’s person and government  
 ‘ from such horrid conspiracies for the fu-  
 ‘ ture. A seasonable and nice scrutiny in-  
 ‘ to this dark affair, will probably bring to  
 ‘ light some of the mysterious causes of  
 ‘ those uncommon difficulties; under which  
 ‘ the government has so much laboured;  
 ‘ and may open a way to some proper me-  
 ‘ thod for the revival and security of trade;  
 ‘ which is an article the representatives of  
 ‘ this *city* can never forget, without being  
 ‘ guilty of a negligence and supineness not  
 ‘ to be forgiven.

‘ THERE-



‘ THEREFORE we cannot omit to  
 ‘ charge you, with the necessary care of  
 ‘ making in *Parliament* a full and lively  
 ‘ representation of the calamities we have  
 ‘ long suffered, sometimes for want of  
 ‘ convoys, and cruisers, sometimes by their  
 ‘ unaccountable delays, and the unseason-  
 ‘ able time of their sailing, as well as by  
 ‘ the undue pressing of men out of our  
 ‘ merchant ships, by which our trade has  
 ‘ been almost entirely ruined, and her Ma-  
 ‘ jesty’s revenue very much diminished.

‘ WE moreover earnestly desire you  
 ‘ would embrace every occasion that may  
 ‘ offer in a parliamentary way, to conso-  
 ‘ lidate the happy union of *England* and  
 ‘ *Scotland*, and to render it as compleat as  
 ‘ possible; for you cannot be ignorant,  
 ‘ how much the welfare of *Great Britain*,  
 ‘ and indeed of all *Europe*, is concerned in  
 ‘ the keeping of that *union* inviolable;  
 ‘ and how much the confirmation of it  
 ‘ will tend to mortify all those who wish  
 ‘ ill to our happy constitution.

‘ AND how much soever peace is to be  
 ‘ desired, especially after a long and ex-  
 ‘ pensive war; yet it is so evident, that it  
 ‘ is impossible for the *ballance* of power in  
 ‘ *Europe* to be preserved, and the trade of  
 ‘ this *nation* to be retrieved, without re-  
 ‘ ducing the exorbitant power of *France*  
 ‘ to just limits, and restoring the crown of  
 ‘ *Spain* to the house of *Austria*; that we

D

‘ think

‘ think it much more eligible, to bear the  
‘ burthen of a just and necessary war, than  
‘ weakly to fall into the obvious snare of  
‘ a *dishonourable* and *destructive* peace.

‘ WE hope therefore, you will do all  
‘ that becomes our representatives to sup-  
‘ port the glorious cause of *Liberty*, in  
‘ which her Majesty, and the *Nation* are  
‘ engaged, till Peace can be attained on  
‘ honourable and lasting terms, according  
‘ to the unanimous resolution of the late  
‘ *Parliament*.

‘ WE conclude in assuring you, that if  
‘ you are desirous to oblige us, you can  
‘ do it in nothing so much, as in shewing  
‘ a forward zeal for the vindication of her  
‘ Majesty’s rightful and lawful Title to the  
‘ crown (a Title founded on the just and  
‘ glorious principles of the late *happy Re-*  
‘ *volution*) and for the security of the *suc-*  
‘ *cession* in the *Protestant* line; and in rea-  
‘ dily complying with all such measures  
‘ as shall be thought proper, to promote  
‘ *union* and *moderation* among *Protestants*,  
‘ and to render them all as easy to one  
‘ another, as useful to the community,  
‘ and as serviceable to the government as  
‘ possible. And all this we give you in  
‘ charge, as you will answer the neglect of  
‘ it to God, to your own Consciences, to  
‘ her Majesty, to the *Nation* in general,  
‘ and in particular, to the *City* you repre-  
‘ sent.

‘ AND

‘ AND now, Gentlemen; we promise  
 ‘ our selves, that your constant attendance  
 ‘ in your places, in the *house of Commons*,  
 ‘ your assiduous application to the public  
 ‘ business, and your peculiar regard to all  
 ‘ the important matters we have recom-  
 ‘ mended to you, will confirm us in the  
 ‘ good opinion we have of your fidelity,  
 ‘ and the other qualifications necessary to  
 ‘ the discharge of so great a trust, as that  
 ‘ of our *civil and religious Liberties*; the  
 ‘ preservation and security of which we  
 ‘ commit to your Care.’

IN the year 1710, soon after the *Par-* Anno  
*liament* was prorogued, the Queen made a 1710.  
 step which gave occasion for severe refle-  
 ctions; for without communicating the  
 matter to any of her ministers, she took  
 the Chamberlain’s white staff from the earl  
 of *Kent*, whom in recompence she advan-  
 ced to be a duke, and gave it to the duke  
 of *Shrewsbury*. ‘ This occasioned, says Mr. Lediard,  
 ‘ *Lediard*, no small uneasiness, it being Vol. III.  
 ‘ from thence concluded, that a total p. 5.  
 ‘ change of the ministry would quickly  
 ‘ follow; and it was believed, there was a  
 ‘ secret management between him and  
 ‘ Mr. *Harley* with the new favourite.  
 ‘ The Queen’s inclination to the latter,  
 ‘ and her alienation from the Dutches of  
 ‘ *Marlborough*, began now to appear more  
 ‘ and more, and broke out upon many,  
 ‘ tho’

‘ tho’ trivial occasions. The dutchefs re-  
 ‘ tired thereupon from the court, and was  
 ‘ seen no more at it, in this reign.’

*Memoirs  
 of the life  
 of the duke  
 of Shrews-  
 bury,*  
 p. 48.

THE duke of *Shrewsbury* gave the mini-  
 sters very positive assurances, that his prin-  
 ciples were the same they had been during  
 the last reign, and were in no respect al-  
 tered ; upon which he desired to enter in-  
 to conferences with them ; but there was  
 now too much ground given for suspicion.  
 For the *schemes* digested by the proposers,  
 and laid before the Queen, were commu-  
 nicated by her Majesty’s order to the duke,  
 who weighed them thoroughly ; and his  
 approving them added great weight to  
 them, in the judgment of all those who  
 were let into the secret ; but may be said to  
 finish the Queen’s information, and fix her  
 resolutions ; for after her Majesty had been  
 told by the duke, that the *scheme* of the  
 administration was well laid, and was not  
 only practicable but necessary, her Majesty  
 was determined at once, and never made  
 any farther hesitation.

Lediard,  
*Vol. III.*  
 p. 19.

ON the 14th of *June* she dismissed the  
 earl of *Sunderland* from the office of secre-  
 tary of State, without assigning any mal-  
 versation on his part, and gave the seals to  
 the lord *Dartmouth*. But because no for-  
 mal neglect, or error in the discharge of his  
 office could be objected against him ; and  
 it might appear ungracious to discharge a  
 nobleman, of an unblemished character,  
 and



and so near a relation to the duke of *Marlborough*, with seeming displeasure, it was thought fit to mitigate his disgrace by a pension. But when word was brought to him that her Majesty, as a testimony of her royal favour, and of her being fully satisfied in his lordship's services, designed to present him with 3000 *l. per annum*, to be settled upon him for life, to make up, in some measure, the loss of the office of secretary; his lordship, with the generosity of an *old Roman*, hardly to be parallel'd in these corrupt times, answered, 'He was glad her Majesty was satisfied he had done his duty; but if he could not have the honour to serve his country, he would not *plunder* it.'

THIS change began to cause some uneasiness, both at home and abroad; but her Majesty, to put a stop to, or at least to lessen it, told her subjects here, particularly the Governor of the *Bank*; and gave orders to her *Ministers* abroad, to assure her *Allies*, that she would make no other changes. So the matter has been represented on one side; but on the other it is said, particularly with regard to the *Bank*; that Sir *Gilbert Heathcote* governor, *Nathaniel Gould*, esquire, deputy-governor, *Francis Eyles*, esq; and Sir *William Scawen*, two of the directors, thought fit to make their application to the duke of *Newcastle*, lord Privy seal; to whom having repre-

presented the dangers likely to attend the *change of the ministry*, his grace introduced them to the Queen. Her Majesty having given them a gracious hearing, was pleased to tell them, That she some time before resolved to remove the earl of *Sunderland*, for particular reasons of state; but that she had not yet determined to make any other changes; and that whenever she should, she would take care, that the public credit might not be injured thereby.

THE Emperor and the States General were apprehensive, that the duke of *Marlborough* would either be removed, or so far disgusted, as to lay down his command, which might bring a great prejudice to the common cause. Count *Gallas* the *Imperial* minister, and Monsieur *de Uryberge*, the *Dutch* envoy, were directed in a most respectful manner, to represent to the Queen, what ill influence the changing of the ministry might have on affairs abroad. In answer to their respective memorials, the first was told, he might assure the Emperor, that whatever changes the Queen designed to make, she had resolved to continue the duke of *Marlborough* in his employments, and desired that prince *Eugene*, and the other *Imperial* generals and plenipotentiaries, might act with him, with the same confidence as before.

THREE things of the greatest weight *Memoirs,* were at this time referred to the judgment *P. 49.* of the duke of *Shrewsbury*.

1. WHETHER the public credit might be maintained and supported, tho' the ministry were changed, and tho' the lord Treasurer and duke of *Marlborough* should lay down?

2. WHETHER the *schemes* proposed might be pursued without dissolving the *Parliament*; and if not, whether the *Parliament* might be dissolved without danger to the state, and a new one obtained, with due dispositions for the purposes laid down?

3. WHETHER a peace might be treated of without danger to the government, and with honour to her Majesty, and her Allies; that the effusion of the blood of her people, which was a particular grief to her Majesty, might be stopt; and that the prodigious expences the kingdom was now obliged to be at every year, might be brought to an end?

IT is said, the duke answered all these in the affirmative, and reasoned so clearly upon them to her Majesty, as gave her particular satisfaction. So that about two months after the change of the secretary of State, the Queen dismissed the earl of *Godolphin* from the post of lord Treasurer, and the next day put the Treasury in commission. Lord *Powlet* was the first in the commission; but Mr. *Harley*, who

*Lediard,*  
*Vol. III.*  
*p. 24.*

was at the same time appointed chancellor, and under treasurer of the *Exchequer*, was the person with whom the secret was lodged. It was visible that he was the *chief minister*; and now it appeared, that a total *change* of the *Ministry*, and the dissolution of the *Parliament* were resolved on.

IN *September* the Queen came to council, and called for a proclamation to dissolve the *Parliament*, which Sir *Simon Harcourt*, made attorney general in the room of Sir *James Mountagne*, who quitted that post, had prepared. When it was read, the lord Chancellor offered to speak; but her Majesty rose up, and would admit of *no debate*; but ordered the writs for a new *Parliament* to be prepared. About the same time she dismissed the lord *Somers*, and in his room, made the earl of *Rockester*, lord president of the council. She sent to the duke of *Devonshire*, for the lord Steward's staff, and gave it to the duke of *Buckingham*. Mr. *Boyle* was dismissed from being secretary of State, and Mr. *St. John*, afterwards lord *Bolingbroke*, had the seals. The earl of *Derby* was removed from being chancellor of the dutchy of *Lancaster*, and was succeeded by the lord *Berkley*. Upon all these removes, the lord Chancellor came and delivered up the great seal; but the Queen not looking for this, was surprized at



at it; and not knowing how to dispose of it, she, with an unusual earnestness, pressed him to keep it one day longer; and the day following having considered the matter with her favourites, Mrs. *Masbam* and Mr. *Harley*, she received it very readily. At first she delivered it to three lords commissioners, viz. Sir *Tho. Trevor*, lord chief Justice of the Common Pleas, *Robert Tracy*, esq; a Judge in the same court, and Mr. *Scroop*, baron of the Exchequer in *Scotland*; but it was soon after given to Sir *Simon Harcourt*. The earl of *Wharton* delivered up his commission of lord Lieutenant of *Ireland*, and that was given to the duke of *Ormond*. And the earl of *Orford*, with some of the Commissioners of the admiralty, withdrew from that board, in whose room others were put.

THE duke of *Shrewsbury*, who had very much alienated the Queen's mind from the late *ministry*, and had no small share in their disgrace; yet he was so displeased with the dissolution of the *Parliament*, and the *new model* of the *ministry*, that tho' he continued sometime Master of the horse, he refused to sit any more in council, and complained openly of the artifices which had been used, to make him instrumental to other people's designs. He *Memoirs,* was a person of no disposition to push; he *P. 53.* would run no hazards for any party; and declined all the great posts which might em-

embarrass him too much, or make him go farther than he could retreat; yet managed himself with so much address, that he was valued for his counsel by every side; tho' at the same time he would never embark far in any thing he every advised to; and that if they came to any *difficulties*, there he always left them to stand or fall alone. This love of his ease, and this unactive temper, was what his friends complained of him for, and what his enemies reproached him with.

THE Queen having made an entire change in her Ministry, and a *Parliament* procured ready to join with them in bringing about their pre-conceived designs, it very much alarmed the whole nation. They began with a charge against the invincible duke of *Marlborough*. Upon which the Queen in council declared, 'That she being informed, that an information against the duke of *Marlborough* was laid before the *house of Commons*, by the commissioners of the public accounts, she thought fit to dismiss him from all his employments, that the matter might take an impartial examination.' Thus the best of servants, and the only glory of her reign, was abandoned by his Mistress; but received the message with an heroic resignation, without shewing any disgust or resentment, and wrote a dutiful answer to her Majesty, which he sent by the coun-

countess of *Sunderland*, one of his daughters. The charge of the *house of Commons* against the duke was, That he received a *premium* of the contractors who supplied bread, and bread wagons, to the forces in the *Low countries*, in the Queen of Great Britain's pay ; and that he also received a deduction of  $2 \frac{1}{2}$  *per cent.* from the foreign troops in her Majesty's pay.

As heavy as this charge against the duke might at first view appear, when replied to by him, he had so much to say to clear himself of it, that he stood entirely acquitted, in the eye of much the greater and wiser part of the nation ; tho' the *house of Commons* seemed to be of another opinion, and contented themselves with passing some resolutions, and presenting them to her Majesty, not offering any impeachment, or desiring the concurrence of the Lords, well knowing, that their Lordships had greater respect for the duke's person and services, than they themselves thought fit to express at that time.

THE great companion of the duke of Marlborough's glory, prince *Eugene* of Savoy, being now in *England*, when dining with the lord Treasurer ; his lordship, among other compliments, told his highness, that he looked upon that day, as the happiest in the whole course of his life ; since he had the honour to see in his house, the *greatest Captain* of this age.

To

Lediard,  
Vol. III.  
p. 269.

To which the prince, says Mr. *Lediard*, shrewdly and wittily replied, *That if it was so, he was obliged to his lordship for it.* Alluding to the earl's being, as it was thought, the author of the Duke's disgrace, which rid his highness of a competitor in military glory. Of the prince's high esteem of the duke, we have an instance from bishop *Ib. p. 272. Burnet*, who tells us, that in one of the scurrilous papers, wrote on design to raise the rabble against the duke, one of the persons began thus, *He was, perhaps, once fortunate*, I took occasion, says he, to let prince *Eugene* see, the spite of these writers, and mentioned this passage; upon which he made this pleasant reflection, *That it was the greatest commendation could be given him, since he was ALWAYS SUCCESSFUL.* So this implied, that in one single instance he might be *fortunate*; but that all his other successes were owing to his conduct. Upon that, adds the bishop, I said, that single instance must be then, his escaping out of the hands of the party, which took him, when he was falling down the *Maese* in a boat.

Vol. III.  
p. 274.

Tho' the duke had the misfortune to lie under the censure of *that house of Commons*, yet the brightest pens came in, as volunteers to his Grace's defence. Among these, says Mr. *Lediard*; The author of the history of *that Parliament*, expresses himself so nervously on this subject, that from him



I have borrowed the following quotation.

‘ I NEVER met, says he, with any subject in my life, in which I more passionately desired a full liberty of speech; than in that of the questioning the duke of *Marlborough*’s conduct, with respect to the *premium* for the bread contracts, and the deduction of 2 and  $\frac{1}{2}$  *per cent.* of the pay to foreign troops, for secret services. I must confess, reflections upon reflections croud in upon my imagination, and words struggle to break their way; but I must check the impetuosity of argument, and submit to the *ultima ratio*. The wretch, meaning the *Examiner*, who has lately handled the matter, would make us believe, it was said even in Parliament, That his Grace’s salary as general, plenipotentiary, master of the ordinance, &c. was more than enough to satisfy the most craving appetite. That the rewards he had received from *Parliament* were of such a valuable nature, as to be highly superior to his merit, had his services been much greater than they were. That in those services, which were so much talked of by his advocates, he had done no more than his duty, &c. I can, says he, read no more of it. The Histories of the world, from the Creation to the treaty of *Utrecht*, have nothing like it. You may talk of  
‘ the

‘ the calling the conqueror of *Carthage* to  
 ‘ account, for his delivering *Rome* from  
 ‘ slavery. The *Romans* could not stand it.  
 ‘ Follow me, says *Scipio*, to the capitol,  
 ‘ and let us thank the gods for the victory  
 ‘ that was on this day won of the *Africans*.  
 ‘ The *Senators* crouded after the *Conque-*  
 ‘ *ror*, and the accounts were forgot in a  
 ‘ minute. When his Grace had only the  
 ‘ glory of his youth to support him, and  
 ‘ the service of a few campaigns in *France*  
 ‘ and *Flanders*; when he was reproached  
 ‘ by the enviers of that merit, to which  
 ‘ nothing but her Majesty’s royal bounty  
 ‘ could be superior; that he was *sine clade*  
 ‘ *victor*, when he had only taken *Rure-*  
 ‘ *mond* and *Venlo*; how was he loaded  
 ‘ with applause, and immediately set above  
 ‘ the memory of King *William*, as the re-  
 ‘ triever of the honour of the nation! Who  
 ‘ were the men that were thus lavish of  
 ‘ their praise? From what quarter did  
 ‘ those glorious votes come? Or, were  
 ‘ they intended rather, as an affront to  
 ‘ that *glorious* King’s memory, than as a  
 ‘ compliment to the General, he had gi-  
 ‘ ven them. If he had then retrieved the  
 ‘ honour of *England*. Good God! What  
 ‘ did he do afterwards? What did he for  
 ‘ us on the banks of the *Danube*? At the  
 ‘ battles of *Ramilies* and *Oudenarde*? At  
 ‘ the dreadful siege of that wealthy and  
 ‘ beautiful equivalent *Lisle*? What, in a  
 ‘ word,

‘ word, were all his campaigns, but so  
 ‘ many triumphs? And where should we  
 ‘ have found room for his trophies, had  
 ‘ we not our selves put a stop to his victo-  
 ‘ ries? There is no need of any other re-  
 ‘ membrances of these things, than the  
 ‘ speeches and votes of Parliament, and  
 ‘ the voluntary addresses of the nation, with  
 ‘ which the *Gazette’s* were filled, for se-  
 ‘ veral years successively. Historians will  
 ‘ always be fond of this part of the *English*  
 ‘ history; it shines so bright, it wants no  
 ‘ ornament; and it is not in the power of  
 ‘ envy and ingratitude to transfix it to  
 ‘ posterity, in any other colours but what  
 ‘ are dazzling and amazing.’

IT was no small mortification to his  
 Graces implacable enemies, who, after a  
 great deal of noise and clamour, could not  
 fix any thing criminal upon him; for se-  
 veral foreign princes, who had troops in  
 her Majesty’s pay, ordered their ministers  
 to represent, that the 2 and  $\frac{1}{2}$  *per cent.* de-  
 ducted from their troops, in her Majesty’s  
 pay, was their own money; and that they  
 were willing to allow it, as a free gift to  
 the duke of *Ormond* (who was declared  
 general, and had the first regiment of the  
 guards in his Grace’s room) as they had  
 done before to the duke of *Marlborough*.

THE duke of *Marlborough* now met  
 with another sensible affliction, *viz.* the  
 loss of the earl of *Godolphin*, who died of  
 the

the stone. ‘ He was, says a late histo-  
 ‘ rian \*, the man of the cleanest head, the  
 ‘ calmest temper, and the most incor-  
 ‘ rupt of all the ministers of state, I have  
 ‘ ever known. After having been *thirty*  
 ‘ years in the Treasury, and during *nine*  
 ‘ of those lord Treasurer ; as he was never  
 ‘ once suspected of corruption, or of suf-  
 ‘ fering his servants to grow rich under  
 ‘ him ; so in all that time, his estate was  
 ‘ not encreased by him to the value of  
 ‘ four thousand pounds. He served the  
 ‘ Queen with such a particular affection  
 ‘ and zeal, that he studied to possess all  
 ‘ people with great personal esteem for  
 ‘ her. And she her self seemed to be  
 ‘ sensible of this for many years ; that if  
 ‘ courts were not different from all other  
 ‘ places in the world, it might have been  
 ‘ thought, that his wise management at  
 ‘ home, and the duke of *Marlborough’s*  
 ‘ glorious conduct abroad, would have fixed  
 ‘ them in their posts, above the little pra-  
 ‘ ctices of an artful favourite.’

THE prevailing party and their emissaries, used so many arts to render his Grace obnoxious, and to involve him in any thing, that looked like a design against the government, made it necessary for his Grace to leave the kingdom ; and accordingly, he demanded a pass, which was

\* Lediard, *Vol. III.* p. 293.



readily granted, and accompanied with a letter from the Queen, to testify how well pleased she should be with the honourable reception his Grace every where met with. The duke having settled his affairs, embarked at *Dover*, in the *North Britain* packet boat, and came next morning before the harbour of *Ostend*. The captain hoisted the ensign at the topmast head. The town took this as a signal of his Grace's being on board, and made a salute of all the cannon toward the sea; and on the packet boat's entering the harbour; of three rounds of all the artillery on the ramparts. On his Grace's landing he was received by general *Cadogan* and brigadier *de Caris*, governor of the place, and conducted by a vast concourse of people to captain *Brown's*, where he dined. He supped with the governor, lay that night at the *Burgomaster's*, and the next day, *Dec. 13.* his Grace set out for *Antwerp*, being saluted by another triple discharge of the cannon; and by the *Yachts* and other *English* ships.

AT his Grace's entering into *Antwerp* he was met without the gates by the marquis *de Terrecena*, governor of the citadel, whom he had before honoured with his friendship; and who, in the Emperor his master's name, made him an offer of all the ceremonies usually paid to their sovereign princes. But his Grace desired to

be excused, and would have went *incognito* to the house provided for his lodgings, which, however, was not permitted; so that he was introduced as before, with the noise of cannon, and the acclamations of the people; who could not see the person that had so lately delivered them from the *French* yoke, without giving public testimonies of their thankful acknowledgments.

FROM hence, after he had, with great difficulty, been prevailed with to be present at a collation prepared for him by the marquis; his Grace, with his retinue, made the best of his way towards *Maestrecht*; and without entring into the towns that had made preparations for his reception, travelled the most private roads he could possibly make. Notwithstanding which, the country was alarmed at his presence in those parts, and every place through which he passed, was filled with spectators, having notice of his coming from the parties of horse, that by order of the governor of *Maestrecht*, were laid on the road between *Antwerp* and that town, to escort his Grace.

ON his arrival at *Antwerp*, he again found himself under a necessity of complying with the dispositions that were made to compliment him, in respect to the *States General*, who had sent particular orders for it, to shew the great value they had for his person

person and services. The garrison was drawn up about noon under arms, in two ranks, from the *Brussel's* gate to the governor's house, and about seven in the evening the Duke arrived, under a triple discharge of the cannon from the bulwarks, and all other honours that were paid him in other places. He was accompanied by general *Dopff*, who waited upon his Grace without the town; as also, by lieutenant general *Cadogan*, afterwards earl *Cadogan*, who chose rather, to his honour it must be said, to attend on his old general, than to enjoy his places and employments under the *new ministry*. Who, for this respect, (to their shame be it recorded) shewed unto his Grace, divested him of them. When the Duke alighted at the governor's house, a great guard was immediately placed, under a captain, a lieutenant, and an ensign; and the next morning his Grace was complimented by the magistrates, in a full body, and with as great tokens of respect, as if he had still retained the command of the confederate army. Nor was less observance shewn him at his departure, for there was the same discharge of all the artillery of the place, and the same disposition of the soldiery for his Grace's passage through the garrison, as was made before; and the two generals *Dopff* and *Cadogan*, gave their attendance on him, till he was out of the territories of the *States General*.

IN his journey to *Aix la Chappelle*, where he intended to take up his residence for some time, till suitable provisions were made in the heart of *Germany* for his abode. The peasants, and others, flocked together to see the *Preserver* of the *Empire*; and even the people of different nations (for all sorts are on the borders of *Germany*) agreed, in bestowing their blessings on the *Hero*, and their execrations on his enemies. They were full of astonishment, at the sight of him, and said, his looks, his air, and his address, were full as conquering as his sword. Some of them could not, with all their striving, refrain from tears; others avowed, that they came with common curiosity, and thought of nothing else; but when they saw the man, who had filled the world with the *fame* of his great acts, dining with few attendants, in a poor obscure village, and heard how *ungrateful* he had been used in his *native country*, they were so lost, that they thought they should sink into the earth. Nay, even a *Frenchman* himself, could not forbear saying; that tho' the sight was worth a *million* to his king; yet, he believed, he would not, at such a price, have lost the service of so brave a man, at such a time. In fine, all sexes, and ages, both adored, and bewailed him; whilst the Duke himself shewed the greatness of his sufferings was only to be surmounted by the greatness  
of



of his mind, and went through the town of *Aix la Chappelle* to the house prepared for his reception, in such a manner as if he bore at heart the pressures of other people's misfortunes, not the remembrance of his own. The next day his *levee* was crouded by all persons of rank and distinction in the town, who, tho' of different interests and nations, were unanimous in their respects to his *great merit*. In particular, the marquis of *Lesdisguieres*, a *Frenchman*, speaking of him, at his return to the abbot *de Gulistre*, said, He could now say, that he had seen the man who was *equal* to the marshal *de Turrenne* in conduct, to the prince of *Conde* in courage, and *superior* to the marshal *de Luxemburg* in success.

HIS Grace having received all imaginable respect, was induced to stay at *Aix la Chappelle* longer than he intended; and the dutchess of *Marlborough* having landed at *Ostend* in *Feb. 1713*, the Duke met her Grace at *Maestrecht*, from whence he returned again to *Aix la Chappelle*. They made but a short stay at that town, for all things being ready for their journey, they visited their *principality* of *Mindelheim*, and several towns in *Germany*; being received in all places with the greatest honours; particularly at *Frankfort*, where the Duke had frequent interviews with

prince *Eugene*, and received the compliments of several other princes.

I COULD not pass this part of our *English* history, tho' it may be deemed by some not pertinent to the history I am writing. But, as his Grace was such an eminent patron, and zealous assertor, both of our civil and religious Liberties; so when a subversion of both was intended, tho' no crime could be justly laid to his charge, yet it was deemed necessary to remove him out of the way; and because they could not become masters of his life, they readily complied with his voluntary exile. But it must consequently be a very great mortification, and very much disturb and discourage that *new ministry*, to see so much public respect justly put upon the very person, whom for no other reason, but because he was *loyal* to his Mistress, and *true* to his Country, they had used so ill.

Soon after this\*, a private gentleman from *France* was entertained here by some lords in conference, upon the subject of *peace*, for some months before it was publickly known; by what degrees an open face of a treaty was carried on afterwards in *London*, is not a secret now to the world. This was the famous Monsieur *Mesnager*, the same formerly employed in *Holland*,

\* *Memoirs of the life of the duke of Shrewsbury*, p. 76.

who the king of *France* found so able in the secret negotiation for the bringing a treaty on foot; that however his quality, was at first not thought equal to the charge, yet his capacities being found superior to his birth, the king, who was a very good judge, soon honoured him equal to his station of a *plenipotentiary*, and then named him to go to *Utrecht*, there to finish the great work which he had so dexterously laid the foundation of, and which he had gone through with great difficulty.

THE King of *France* sent over hither the duke *de Aumont* his ambassador extraordinary, to make the Queen the usual compliment on such an occasion; the person of this ambassador was singled out, as one who should be supposed to be rather a man of pleasure, than a man of business, and a man wholly addicted to gallantry and magnificence; and therefore when he appeared here, it was with the utmost gaiety and splendor. He resided at *Somerset-House*, where he kept assemblies for play every night, and a *public* masquerade every *Thursday*, where the company were entertained with the utmost appearance of mirth and gallantry, and not the least offer or appearance of business, or of any design that way. It is said, there was a certain private room, the entrance of which was through one of the withdrawing rooms, and into which such persons as

E 4.

were

were in the secret made their retreat, as if it had been only for refreshment; but that having a clue for admittance, they were presently in the room, where, without the ceremony of undressing, but even in the habits of the divertisement, they fell to the business before them; and that here were some private agents from the court of *St. Germain's*; and the measures were entered into here to bring a powerful army into the field, in order to assert the interest of the *pretender*, and place him upon the throne. Nay, some of the conferences held here, are said to have gone so far, as to concert measures to prevent the *house of Hanover* setting foot here in case of the death of the Queen; that the design was to have been first of all concerted so, that an army should be ready, not only in *France*, to be sent over to assist in such an enterprize, but that a great sum of money should be deposited, ready to carry on a powerful armament in the *pretender's* favour, on such an emergence. That a commission of *regency* should be sealed to a certain number of lords, empowering them to act, and proclaim the *pretender* king, and the like, after the manner of the act of settlement. These things being found impracticable, none daring to venture to be named in such a commission, this scheme was rejected, and another every jot as chimerical was proposed, *viz.*

That



That a motion should be made to persuade the Queen to resign the crown to him during her life.

Of this propofal monsieur *Mesnager* fays, it was fo ridiculous, that he refused to charge himself with the negotiation of it. It was faid, that the duke of *Shrewsbury* was moved by the abbot *Gualtier* to mention fuch a thing to her Majesty ; but the duke was too penetrating, and cautious to be drawn into fuch a fnare. The account Monsieur *Mesnager* himfelf gives of this part is very entertaining. He fays, ‘ The  
‘ abbot, as I was informed, had perfuaded  
‘ himfelf to believe, that if he could get  
‘ admittance to a private conference with  
‘ the Queen : I fay, he fancied, if he had  
‘ but even liberty of fpeaking his mind to  
‘ her Majesty, tho’ there were others pre-  
‘ fent, he fhould be able to give her fuch  
‘ an account of the dying expreffions of  
‘ her father, the late king of *England*,  
‘ fuch testimonies of the prefent King  
‘ *James* being really his fon, and of his  
‘ protefting his fatisfaction of his being  
‘ born of the Queen’s body, that he was  
‘ fatisfied would touch the Queen in fo  
‘ fenfible a manner, as that her Majesty  
‘ would be lefs able to refift the arguments  
‘ he would bring afterwards to prove, that  
‘ ſhe could never enjoy the kingdom of  
‘ heaven, without ſhe delivered up the  
‘ crown to him, whofe right it is. How-  
‘ ever,

‘ ever, as the abbot *Gualtier* was charged  
 ‘ with other negotiations than this, when  
 ‘ he was in *England*, he had room, I sup-  
 ‘ pose, to satisfy himself that the method  
 ‘ proposed, if he did propose it, was im-  
 ‘ practicable enough. I have heard, in-  
 ‘ deed, that he did make the attempt;  
 ‘ but that there was not a man amongst  
 ‘ the persons of public business, who he  
 ‘ had conversed with, that would bear so  
 ‘ much as to stay in the room with him,  
 ‘ while he talked of it; much less under-  
 ‘ take to give him an opportunity to move  
 ‘ it to the Queen; nor indeed could he  
 ‘ expect they should. But thus it often  
 ‘ is, when our ecclesiasticks turn politi-  
 ‘ cians.’

‘ BEFORE I went, adds he, the King  
 ‘ sent for me, and receiving me with an  
 ‘ uncommon chearfulness, *Mesnager*, says  
 ‘ his Majesty, I am putting the greatest  
 ‘ piece of confidence in you, that is pos-  
 ‘ sible for any man to be trusted with, and  
 ‘ you carry the fortune of *France* in your  
 ‘ hand. If you manage this point well,  
 ‘ you serve me, and save your country.  
 ‘ I need give you no other instructions,  
 ‘ than you have already, except in two  
 ‘ things. First, as to the secret demands  
 ‘ of assistance, in case the Queen should  
 ‘ be insulted by her own subjects, assure  
 ‘ her Majesty, all the forces of *France*  
 ‘ shall be at her service in such a case.

‘ And

‘ And, if it may be to render her service,  
‘ I’ll come in person, as old as I am,  
‘ with a *hundred thousand* men to support  
‘ her. I charge you tell her these very  
‘ words. The other thing, continued his  
‘ Majesty, relates to the young king here.  
‘ It will be acceptable to me, if you can  
‘ render him any service; and especially,  
‘ if you can bring the *new ministry*, and  
‘ the Queen, into his interest, and make  
‘ way for his being placed on the throne,  
‘ after the Queen; but remember, if the  
‘ main affair of the treaty requires it, and  
‘ the Queen insists upon it, you must give  
‘ him up to his better fortunes, we must  
‘ not be ruined on his account; *in enten-*  
‘ *dez vous?* says the king twice together;  
‘ do you understand me? I bowed, and  
‘ told his majesty, I perfectly understood  
‘ his mind, and thought also, that I saw  
‘ his interest in that particular, and would  
‘ make both the rule of my conduct.’

THE Queen appointed duke *Hamilton* to go her ambassador extraordinary to the court of *France*, in return to the compliment of congratulation sent hither by the duke *de Aumont*. These two ambassadors were equally reputed men of gallantry and magnificence, who did not much attach their heads to the fatigue of business, and yet were capable enough to carry on any secret commission they might be entrusted with. It was well known, that  
duke

duke *Hamilton* was intirely in the *interest* of the *pretender*, and had been frequent in some consultations, tho' not at *Somerſet-houſe*, during the time the affairs of that party were in their beſt proſpects; and the principal agents on that ſide promiſed themſelves great things from the duke's negotiations when he ſhould come to the court of *France*. It was ſaid he had inſtructions, and a particular commiſſion, for entring into a private treaty with the king of *France*, for carrying on the *intereſt* of the *pretender*, and deſtroying the whole ſettlement of the *ſucceſſion* in *England*. But the duke being killed in a duel with the lord *Mobun*, this embaiſſy was never entred upon; and as there hath not been any footſteps of the fact yet proved, it muſt remain only as a meer report, grounded on the duke's being known to be in that intereſt.

HOWEVER, be that as it will, it is certain, the court of *France* appeared to be very much diſappointed by his death, as if ſome meaſures which they had a more than ordinary dependance upon were entirely broken. And the *pretender's* party here appeared inſoluble upon the news, and afterwards perfectly diſconcerted; their meaſures being all broken, when the Queen named the duke of *Shrewſbury* for the honour of that employment; who, when he was in *France*, would not enter  
into



into any serious discourse, much less into any confidence with the *French* court, upon the heads abovementioned; not that he had any particular aversion to the interest, but his unshaken resolution of entring into no dangers, and of running no hazards, for any party whatsoever. This indifference made a certain minister in *France* write to a friend in the *English* court, to know what *amphibious* creature, as he called the duke, her Majesty had sent them, of whom, my lord, says he, I have only this to say, That he is, indeed, neither for us, or against us; but, in short, is good for nothing.

As this was an embassy rather of compliment than of business, this reserve which the duke of *Shrewsbury* used, was no way prejudicial to the errand he went about; it was only a disappointment to the friends of the *pretender*, both in *Britain* and in *France*, who were in great expectations of something extraordinary at this time.

WHEN the duke came home he found the *new ministry* all to pieces, breaking with one another for meer trifles, and carrying on those breaches to such heighths, with such animosities, and so irreconcilable in their temper one to another, that it was easy to see, they would in the end be entirely subdued; having left the duke behind them, out of breath in his politicks, and not able to hold pace with them.

Nay,

Nay, not Mr. *Harley* himself, then raised to the dignity of a peer, having the star and garter, and other accumulated favours heaped upon him; yet he could neither check their career, or keep pace with them, in their wild excursions from their own schemes; but was at length oblig'd to leave them also.

DURING the negotiations of the peace, the managers began to separate in their views, and to counteract one another, reproaching one another with ill conduct, almost indeed as warmly as their enemies; which at length grew up to an entire want of confidence in one another, and from thence in secret steps, for the supplanting one another in the Queen's favour, a thing, which as it was fatal to themselves, so it was distracting to the Queen, and as far as such things can be instrumental to fate, they had their share in the sudden sickness and death of the Queen, and from hence they may be justly stiled *Queen killers*, tho' the event was as unexpected by any of them, as fatal to all of them. For the animosities between these *new managers* soon grew up to such a height, as to exceed those formerly between them and the *old ones*; and the lord Treasurer was as incompatible in all his measures, with the lord Chancellor, and the viscount *Bolingbroke*, as ever they were with the lord Treasurer *Godolphin* and the duke of *Marlborough*.

*borough.* And some of them, who had a more open hand in the particular negotiations than the other, appeared in the end less able to stand the *test* of *Parliament*, and therefore sought their safety in a voluntary flight to the court of *St. Germain's*, where I shall leave them. The most remarkable transactions of this *new ministry* and *parliament*, were the *Treaty of peace* concluded at *Utrecht*; the Bill to *prevent occasional conformity*; and that, to *prevent the growth of schism*.

MANY addressees waited on her Majesty, with congratulations on the peace concluded with *France*; and great endeavours were used to engage the *Dissenters* to compliment the Queen, and her ministers, upon this occasion. But when they could not in their united circumstances be prevailed on, it was thought proper to try, if any of the denominations singly could be brought into those measures. Two noble lords were employed to try what could be done with the *Baptists*; and accordingly Mr. *Joseph Stennet*\* was sent for, on a presumption, that if they gained him, a considerable step would be made towards effecting the design. Some things were insinuated to him, to create a dissidence between the *Baptists*, and the other bodies of *Dissenters*; and he was assured at the

\* *Stennet's Life*, p. 31.

same time, that such an acceptable compliance as this, with the expectations of the court from him and his brethren, would bring them *highly* into the *royal* esteem, and secure them any favour they could reasonably expect. But he assured their lordships, that neither himself, nor his brethren, would ever be brought to justify with their hands, what their hearts disapproved ; and that no particular advantages to themselves, could ever counterballance their regards to their country.

Anno  
1714.

Now the *enemies* of *liberty* began to exert themselves, and had so far engaged the Queen in their measures, and brought us into so bad a condition, that a great prelate compared it with the miserable circumstances we were in before that *happy Revolution* in 1688.

‘ IT may not be an improper attempt,  
 ‘ says he \*, to try once more to awaken  
 ‘ a nation, that has perhaps forgot past dan-  
 ‘ gers, and yet maybe nearer them than ever.  
 ‘ If there is any difference, between the  
 ‘ present state of things, and that we were  
 ‘ in about thirty years ago ; it is, that we  
 ‘ are now more naked, and defenceless,  
 ‘ more insensible and stupid, and much  
 ‘ more depraved, in all respects than we  
 ‘ were then. Many are barefacedly go-  
 ‘ ing back to that misery, from which

\* *Burnet's Introd. Vol. III. p. 8.*



‘ God with such a mighty hand rescued  
 ‘ us, and has hitherto preserved us, with  
 ‘ an amazing chain of happy providences.’

MANY, who refused to take the oaths of *Allegiance* to the late King *William*, and were therefore suspected of favouring the *interest* of the *pretender*, were advanced to places of great honour and trust. The doctrine of an *indefeasible* and *hereditary* right was publicly vindicated, both in addresses to her Majesty, and books dispersed among the people. And the alliance made to secure the *Protestant succession*, was in the greatest danger of being broken. For in the conference at the *Hague*, which the earl of *Strafford* had the 16th of *May*, with the deputies of the *States*, concerning their negotiation with the Emperor about the *Spanish Netherlands*, his excellency intimated \*, That the Queen judged, that the *States* ought not to treat of that affair without her concurrence, considering the engagements, into which their *High Mightinesses* entred with her by the treaty of *Barrier*, by which the *States* are made *Guarantees* of the *Protestant succession*, and that her Majesty would look upon herself to be free from those engagements, if the commonwealth should proceed in that negotiation separately.

*The Queen threatens the States of Holland.*

\* Daily Courant, Jun. 14. 1714.

Popery be-  
gins to be  
revived.

SOME of the worst parts of popery were now revived. For, says bishop Burnet \*,

‘ But what can be said of those, who are  
‘ already going into some of the worst parts  
‘ of popery? It is well known, that in  
‘ practice, the necessity of auricular con-  
‘ fession, and the priestly absolution, with  
‘ the conceit of the sacrifice of the mass,  
‘ are the most gainful parts of *popery*, and  
‘ are, indeed, those that do most effectually subdue the world to it. The independence of the church on the state, is also so contended for, as if it were on design to disgrace our reformation. The indispensable necessity of the priesthood to all sacred functions, is carried in the point of *baptism* further than *popery*; their devotions are openly recommended, and a *union* with the *Gallican* church has been impudently proposed.’

THE better to carry on these designs, the spirit of *envy* and *persecution* was revived amongst the people, and those encroachments that were made on the act of *Toleration*, caused some to fear, and others to hope, that in a little time it would be wholly taken away.

‘ ’Tis true, says bishop Burnet †, many of us opposed the *occasional bill*, from which such great things were expected. We thought there were ill designs under

\* Introd. Vol. III. p. 22.

† Pastoral Care, Preface.

‘ it; we thought it ill timed; we looked  
‘ on it as tending to a breach of the *Tol-*  
‘ *eration.*’

SIR *Richard Steele*, in his letter, *p. 10.*  
says, ‘ This act (*to prevent the growth of*  
‘ *schism*) therefore, in a stealing and too  
‘ artful manner, takes away the *Toleration*  
‘ *of dissenters*; for the force of it is direct-  
‘ ed to take place in confirmation of a law,  
‘ which they are expressly defended against,  
‘ by the said act of *Toleration.*’

THE more zealous against the *Dissenters* The Dis-  
sinters  
threatned,  
were hereby encouraged to threaten them,  
with the demolishing of their places of  
worship, driving their teachers into corners,  
and banishing out of the land, all that da-  
red to dissent from their church. So fast  
did the *interest of popery* and the *pretender* The Lords  
address the  
Queen  
against the  
pretender.  
grow in *England*; and such reason was  
there to fear their attempts upon us; that  
the *house of Lords* thought it necessary to  
address her Majesty to issue out a procla-  
mation, promising a reward to any, that  
should bring the *pretender* to justice, in  
case he either landed, or attempted to land  
in any of her Majesty’s dominions. And  
in an *Address* from the same *house* after,  
the dangerous condition we were then in  
was represented to her Majesty in these  
words \*. ‘ And since the *papists* and non-  
‘ *jurors* are so insolent, as not only to

\* Lord’s Address, *June 24, 1714.*

‘ support the *pretender’s* claim to your  
 ‘ royal crown, by their writings and dis-  
 ‘ courses; but also traiterously to inlist  
 ‘ men into his service, and send them to  
 ‘ *France*, we most humbly beseech your  
 ‘ Majesty to issue out your royal procla-  
 ‘ mation, &c.’

MANY *true* patriots of our country, as well in church as state, had the courage to give us warning, and represent our great danger to us, assuring us, that our *civil* and *religious* liberties were just expiring, if God, by some special providence, did not save us; tho’ all that did thus, were sure of being publicly discountenanced.  
 ‘ God be thanked, said bishop *Burnet*,  
 ‘ there are many among us, that stand up-  
 ‘ on the watch tower, and that give faith-  
 ‘ ful warning.’

THE great zeal which the duke of *Marlborough*, upon all occasions, shewed for the welfare of his country, puts it beyond all doubt, that during his voluntary exile, he was attentive to what passed in *England*. And it is as certain, that his thoughts were constantly bent upon the means how he might again have a share in promoting the public good. ‘ It has been  
 ‘ said, says Mr. *Lediard*\*, and I make no  
 ‘ doubt of the truth of it, that the Duke  
 ‘ had a strict and regular correspondence

\* *Vol. III, p. 365.*



‘ by proper agents, with the court of *Ha-*  
 ‘ *nover*. If the enemies to the *Protestant*  
 ‘ *succession* in that illustrious house, had  
 ‘ formed any traiterous schemes to prevent  
 ‘ its taking place, after the Queen’s death,  
 ‘ as it was very strongly believed they had,  
 ‘ no doubt but the friends and well-wish-  
 ‘ ers to it, had a watchful eye upon all  
 ‘ their motions, and had, on their side,  
 ‘ formed counter-schemes to assert and  
 ‘ maintain the right of the *Electoral house*,  
 ‘ when the Queen’s demise should call  
 ‘ upon them to enter upon the possession  
 ‘ of it. If so, there is no question but  
 ‘ the Duke was let into the secret; and  
 ‘ then it will be easy to account for his  
 ‘ Grace’s being always in a readiness to  
 ‘ embark for *England*, during the last  
 ‘ three months of her Majesty’s life;  
 ‘ which her ill state of health, made it  
 ‘ believed, would not be of long continu-  
 ‘ ance.

‘ *WHATSOEVER* may have been the  
 ‘ thoughts and wishes of a few inconfide-  
 ‘ rate persons, it is certain, the main body  
 ‘ of the nation was well affected to the  
 ‘ *Hanover succession*, and looked for their  
 ‘ security and happiness in that alone. It  
 ‘ was believed, that the two principal  
 ‘ persons at the helm, were themselves  
 ‘ convinced of this truth; and as they  
 ‘ look’d upon the Queen’s life as very pre-  
 ‘ carious, tho’ they were at variance with

‘ one another, were both, for their own  
 ‘ preservation, thoughtful, how they  
 ‘ might be reconciled to the party they  
 ‘ had till then opposed. With this view,  
 ‘ tho’ they did not act in concert, it is  
 ‘ said, they separately made their applica-  
 ‘ tion to the Duke, and by turns invited  
 ‘ him over. But it will be necessary to  
 ‘ descend to some particulars.

‘ Soon after the rising of the *Parlia-*  
 ‘ *ment*, the jars which had for some time  
 ‘ been daily encreasing among the *new*  
 ‘ *ministers*, broke out into an open rup-  
 ‘ ture. The treasurer had ever kept to  
 ‘ himself the main secret, and principal  
 ‘ direction of domestic affairs, and the dis-  
 ‘ posal of most places of profit, and by  
 ‘ the credit and interest of his high post,  
 ‘ and by favour of the Queen, had procu-  
 ‘ red illustrious alliances for his children,  
 ‘ and advanced all his relations. The  
 ‘ weight and fatigue of the foreign affairs,  
 ‘ lay, in the mean time, on the secretary,  
 ‘ who, as he was less circumspect in the  
 ‘ prosecution of bold measures than the  
 ‘ Treasurer, had therefore the largest share  
 ‘ of the public *odium*, without any advan-  
 ‘ tage, but the profits of his office, most  
 ‘ of which he lavished away in riotous  
 ‘ pleasures. In the mean time, as he was  
 ‘ a man of excellent parts, and great pene-  
 ‘ tration, he could not but be sensible of  
 ‘ his own merit, and impatient of depen-  
 ‘ dance,

‘ dance, and unequal usage. This occasion’d frequent warm expostulations with the *prime minister*, who, believing himself secure in the Queen’s favour, and depending upon his great interest in *Parliament*, had no great regard to his complaints, which encreased the rage of the *fiery secretary*.

‘ THEIR private disputes would have often broken out into open quarrels, had not the commands of the indulgent Queen, assisted by the lord *Chancellor* and the lady *Masbam*, kept them within bounds; to which, doubtless, the necessity they found themselves under, of providing for their common safety, and quieting the clamours of the nation, gave an additional weight. But no sooner had the *Parliament* given a sanction to the *peace*, by their solemn approbation, and all danger was removed on that side, then their irreconcilable *rivalship*, and enmity appeared barefaced to the whole world; and it was visible, that the one, could brook no *equal*, nor the other, bear to be any longer *second*.

‘ BEFORE matters came to this length, the *Treasurer*, whether finding his interest decline at court, or despairing of the Queen’s life, and apprehending the consequences of some late steps, began to think of a timely retreat, and in order thereunto endeavoured a reconciliation

' with the contrary party, and particularly  
 ' to gain the friendship of the lord *Cowper*,  
 ' who had a great influence over them.  
 ' He likewise hoped to be strongly support-  
 ' ed by the duke of *Shrewsbury*, who, by  
 ' his candor, virtue, and great prudence,  
 ' had maintained himself in the esteem,  
 ' both of the Queen, and of the public;  
 ' and whose late behaviour in *Ireland*, had  
 ' very much endeared him to the well af-  
 ' fected to the *Hanover succession*. But his  
 ' Grace justly resenting the neglect of the  
 ' ministry while he was at *Dublin*, gave  
 ' himself little concern about them when  
 ' he came to *London*, and rather enflamed,  
 ' than moderated their differences, by  
 ' complaining to the Queen, of some or-  
 ' ders that had been sent him, which he  
 ' thought inconsistent with the service of  
 ' her Majesty and the nation.

' NOTWITHSTANDING these disap-  
 ' pointments, the sanguine *Treasurer* form-  
 ' ed the design of displacing his competitor,  
 ' as the surest means to approve his affe-  
 ' ction to the *Protestant successor*; but while  
 ' he was setting several engines to work,  
 ' to obtain this end, he found that he be-  
 ' gan to lose ground at court considerably;  
 ' and it was soon after visible, that the  
 ' Secretary, what by his superior interest  
 ' with the lady *Masham*, what by the assi-  
 ' stance of the lord *Chancellor*, and what  
 ' by his humouring the Queen in every  
 ' thing,



‘ thing, and boldly pursuing all measures,  
‘ got entirely the better of his *rival* in her  
‘ Majesty’s favour and confidence.

‘ WHILE the *court* was in this *ferment*,  
‘ and an approaching change in the *new*  
‘ *ministry* seemed beyond all doubt; on  
‘ the 17th of *July*, the lord *Chancellor*  
‘ took leave of the *court*, to go down to  
‘ his country seat for some refreshment,  
‘ designing from thence to have attend-  
‘ ed the *Queen* at *Windsor*, where she  
‘ proposed to be the 27th. But in the  
‘ mean time some incident, not yet cer-  
‘ tainly known, happened, which retarded  
‘ her Majesty’s departure from *Kensing-*  
‘ *ton*, and hastened the *Treasurer*’s disgrace.  
‘ Conjectures what this incident may have  
‘ been were various. Some pretended,  
‘ that the lord *Bolingbroke* had got in-  
‘ telligence, and informed the *Queen*, of  
‘ the earl of *Oxford*’s inviting the duke of  
‘ *Marlborough* to come over; and it was  
‘ probably with this intent that his *Grace*  
‘ came to *Ostend* the 18th of *July*, and of  
‘ his holding private conferences with se-  
‘ veral lords of the *opposite* party. Others  
‘ would have it; that he was suspected of  
‘ discovering the *Queen*’s counsels to the  
‘ *court* of *Hanover*, and even, of putting  
‘ them upon demanding a writ for the  
‘ duke of *Cambridge*. Others again said,  
‘ that he was both against the *scheme* of  
‘ new modelling the army, and the pro-  
‘ ject

‘ ject of a new offensive league, between  
 ‘ the crowns of *Great Britain, France,*  
 ‘ *Spain, Sweden, and Sicily.* And yet  
 ‘ others, that the Queen was greatly of-  
 ‘ fended at his presuming to send orders to  
 ‘ *Ireland,* without consulting either her,  
 ‘ or her council.

‘ WHETHER any, or all these, were  
 ‘ concurrent causes of the *Earl's disgrace,*  
 ‘ adds Mr. *Lediard,* I leave undetermined.  
 ‘ But this is certain, that the duke of  
 ‘ *Shrewsbury* insisted on his removal,  
 ‘ which, it was likewise said, the Duke of  
 ‘ *Marlborough* had made a previous con-  
 ‘ dition of his return to *England,* as having  
 ‘ been the prime cause of his, and his fa-  
 ‘ mily's disgrace; tho' otherwise, he had a  
 ‘ better pretence to a reconciliation than  
 ‘ *Bolingbroke,* as having obtained the per-  
 ‘ mission the Duke had to go abroad.

‘ BE this as it will, the 20th of *July*  
 ‘ the lord *Chancellor* was sent for to *court*  
 ‘ in all haste, and the next day was in close  
 ‘ conference with the Queen, and the lord  
 ‘ *Bolingbroke*; after which it was every  
 ‘ where reported, that the *Treasurer* would  
 ‘ speedily be removed. And, contrary to his  
 ‘ own expectation, as well as that of eve-  
 ‘ ry body else, when he came to *court* the  
 ‘ 27 of *July,* the staff was taken from  
 ‘ him, rather with mortifying than agree-  
 ‘ able circumstances; when a considerable  
 ‘ pension, or at least a feather in his cap,  
 ‘ was

‘ was the least that was expected for him:  
 ‘ It has been reported, that very bitter re-  
 ‘ proaches passed between the *falling mi-*  
 ‘ *nister* on one side, and the lord *Chancellor*  
 ‘ with the lady *Masbam* on the other, even  
 ‘ in the Queen’s hearing. The lord *Trea-*  
 ‘ *surer* looking upon these *two* as accessary  
 ‘ to his disgrace, told them, that he had  
 ‘ been wronged and abused, by lies and  
 ‘ misrepresentations; but that he should  
 ‘ be revenged, and leave some people as  
 ‘ low as he found them.’ He failed not  
 to let her Majesty know, that by the  
 measures that would now be laid before  
 her, those men would embarrass all her  
 affairs in a very little while, and bring  
 themselves into such insuperable difficulties,  
 as would expose their weakness, and bring  
 her Majesty to the necessity of taking other  
 measures \*.

‘ THESE † disagreeable expostulations  
 ‘ could not but shock and perplex the sick-  
 ‘ ly Queen, and give her uneasy suspi-  
 ‘ cions, of her having been abused, and  
 ‘ deluded by those she most confided in.  
 ‘ Some pretend that in this perplexity,  
 ‘ and hurry of thought, which opened  
 ‘ her Majesty’s eyes, she was disposed to  
 ‘ resign herself wholly to the duke of  
 ‘ *Shrewsbury*. But it is more than pro-

\* *Memoirs of the life of the duke of Shrewsbury.*

† Lediard, *Vol. III.* p. 370.

## The HISTORY of the

‘ bable, the lord *Bolingbroke* had got such  
 ‘ an ascendant over her, that he was most  
 ‘ like to succeed the earl of *Oxford* in the  
 ‘ principal management of affairs.

‘ THE very day the *Treasurer* was re-  
 ‘ moved, it was observed, as something  
 ‘ remarkable, that the lord *Bolingbroke*  
 ‘ entertained at dinner, the generals *Stan-*  
 ‘ *hope*, *Cadogan*, and *Palmer*, Sir *William*  
 ‘ *Wyndham*, Mr. *Craggs*, and some other  
 ‘ gentlemen. Which meeting of persons,  
 ‘ of so different principles, as it could not  
 ‘ be the effect of *chance*, occasioned vari-  
 ‘ ous reasonings. The most probable con-  
 ‘ jecture was, that the lord *Bolingbroke*  
 ‘ considering the Queen’s life was so pre-  
 ‘ carious, and foreseeing a storm he could  
 ‘ not be able to weather, resolved to strike  
 ‘ in with the *contrary* party, and to invite  
 ‘ over the duke of *Marlborough*, in which  
 ‘ he had reason to expect better success,  
 ‘ than his late *rival*; with whom it was  
 ‘ said, the duke had vowed, not to be re-  
 ‘ conciled. Some other circumstances  
 ‘ were at that time mentioned to corro-  
 ‘ borate these suggestions. But tho’ it is  
 ‘ certain, that the duke of *Marlborough*,  
 ‘ after having been detained about a *fort-*  
 ‘ *night*, by contrary winds at *Ostend*, with-  
 ‘ out which he might have been in *Eng-*  
 ‘ *land*, before the *Treasurer* lost his staff,  
 ‘ did at this juncture embark at *Ostend* for  
 ‘ *England*; yet the true motive, and  
 ‘ grounds



‘ grounds of his coming over, at this *critical moment*, was never positively known ;  
‘ tho’ it was assured, that he was invited  
‘ by *both* these *rivals* in power, and that  
‘ *both* promised him great deference would  
‘ be had to his counsels, they having *both*  
‘ an ardent zeal for his interest. Nay, it  
‘ was reported, the compliment went so  
‘ far, that orders were sent to the commanders of the *castles* and *forts* on the  
‘ coasts of *Essex*, *Kent*, and *Suffolk*, to  
‘ pay the same honour, by firing of guns,  
‘ where-ever his Grace landed, as was  
‘ done, when he returned triumphant  
‘ from his *glorious campaigns* in the last war  
‘ with *France*. But on some account or  
‘ other, this ceremony was soon after  
‘ countermanded by an express. Some  
‘ imagined, it was by procurement of *Bolingbroke*, upon intelligence, that his  
‘ *rival* was beforehand with him, and had  
‘ succeeded better in the application to his  
‘ Grace. *Others* thought, they had both  
‘ apprehensions, that he came not to serve  
‘ either of their turns, but with a just resentment of the indignities that had been  
‘ offered him ; and that such a *parade* of  
‘ *flattery* would rather have exposed them  
‘ to the contempt of the people, than be  
‘ acceptable to his *Grace*, who wanted  
‘ not the roar of their cannon to add to his  
‘ glory, or proclaim his welcome to his  
‘ native

‘ native country, which had been so long  
 ‘ unjustly deprived of him.

‘ THE removal of the *Treasurer* was so  
 ‘ sudden, and occasioned so much confu-  
 ‘ sion, that there was great difficulty to  
 ‘ determine how to supply his place, or  
 ‘ to fill up such other vacancies as natu-  
 ‘ rally attended his *disgrace*. The 29th  
 ‘ of *July* the cabinet council was to have  
 ‘ set on this affair; but their meeting was  
 ‘ put off to the next day on account of  
 ‘ the Queen’s illness, which, probably, if  
 ‘ not occasioned, was at least encreased,  
 ‘ by these uneasinesses. And she is said  
 ‘ to have intimated to one of her physi-  
 ‘ cians, that she should not outlive it.

‘ THE dispute to which her Majesty  
 ‘ was an ear witness, and the consultation  
 ‘ that was held thereupon, and lasted till  
 ‘ near *two* in the morning, certainly oc-  
 ‘ casioned so violent an agitation in the  
 ‘ Queen’s spirits, as could not but add to  
 ‘ her indisposition, which encreased so  
 ‘ much upon her, that the next morning  
 ‘ she was believed to be in *great* danger.

‘ THE dukes of *Somerset* and *Argyle*  
 ‘ having advice of the desperate condition  
 ‘ of the Queen’s life, their *Graces* repaired  
 ‘ with speed to *Kensington*, and without  
 ‘ being summoned, went into the council  
 ‘ chamber, where the lord *Chancellor*, the  
 ‘ dukes of *Shrewsbury* and *Ormond*, the  
 ‘ three

‘ three *Secretaries* of state, the bishop of  
‘ *London*, and some others, were assem-  
‘ bled in a committee. The duke of  
‘ *Shrewsbury* returned their *Graces* thanks,  
‘ for their readiness to give the council  
‘ their assistance on so *critical* an occasion.  
‘ One of the council then represented,  
‘ how necessary it was, in case of the  
‘ Queen’s demise, that the place of lord  
‘ *Treasurer* should be filled. The whole  
‘ board assenting to this, the duke of  
‘ *Shrewsbury* was proposed, and unani-  
‘ mously approved of, as the most proper  
‘ person for so high a trust. And the  
‘ physicians having assured the council,  
‘ that the Queen was then sensible, and  
‘ might be spoken to; the lord *Chancellor*,  
‘ the duke of *Shrewsbury*, and some others,  
‘ were appointed to attend her Majesty,  
‘ and acquaint her with the unanimous  
‘ opinion of the council. Upon which her  
‘ Majesty said, they could not recom-  
‘ mend a person she liked better than the  
‘ duke of *Shrewsbury*, and giving him  
‘ the *Treasurer’s* staff, bid him use it for  
‘ the good of the people. The duke  
‘ would thereupon have returned her Ma-  
‘ jesty the lord *Chamberlain’s* staff; but it  
‘ was her desire he should keep both; so  
‘ that his *Grace* was at the same time pos-  
‘ sessed of *three* of the highest places of  
‘ trust, honour, and profit, in the whole  
‘ kingdom, being lord *Treasurer*, lord  
‘ *Cham-*

‘ Chamberlain, and lord Lieutenant of  
‘ Ireland.’

NOTWITHSTANDING \* the satisfaction that all sides pretended in this step the Queen had taken, it was apparent, some were very much disappointed; whether it was, that every one expected it for himself, or not, I do not say; but as they knew he was no man of fire, and would not enter into any of the bold strokes they were to take, would not be a match to encounter with the attempts which they expected would be made by the earl of Oxford, for the overthrowing their *schemes*, and ensnaring them in their measures; and at best, would be a pull-back to them on all occasions, in pushing the designs they had in their view. This perplex’d them in the very first steps they had to take, and the late dismissed *Treasurer* began to treat them in the manner they had deserved from him, *viz.* as men not equal to the work they had undertaken, and who would, of course, in a few days sink under the weight of the government which they had so long coveted to have within their own management.

THE duke of *Shrewsbury*’s † advancement, made an immediate and great change in the face of affairs, dashed the tower-

\* *Memoirs of the life of the duke of Shrewsbury*, p. 114.

† *Lediard*, Vol. III. p. 373.



ing ambition of the lord *Bolingbroke*, and at the same time it baffled whatever undigested *schemes* he may have had to the prejudice of the *Protestant succession*, gave a new life and vigor to all who were well affected to the *illustrious house* of *Hanover*. The coming of the dukes of *Somerset* and *Argyle* so opportunely into the council, had a farther good effect; for upon their motion it was resolved, that all privy counsellors, who were then in and about *London*, without distinction, should attend; which the lord *Somers*, and some other staunch friends of the *house* of *Hanover* did the same day.

BUT providence, and its inevitable decrees, took the whole work out of their hands, surprizing to all, but terrible, as a clap of thunder, to the *enemies* of the *Protestant succession*; for about *three* in the *afternoon*, the *Queen* relapsed into a kind of lethargic, or apoplectic fit, and soon after the physicians acquainted the council, that her Majesty's life was in *extreme* danger. The council hereupon, provided with wonderful prudence and dispatch, for the security of the cities of *London* and *Westminster*, of the *maritime towns*, and of *Scotland* and *Ireland*. Orders were immediately dispatched to four regiments of horse and dragoons, which were quartered in remote counties, to march up to the *villages* near *London*, to keep the *Jacobites* and

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dis-

disaffected in awe; and to *seven* of the *ten* battalions of *British* forces, that were then in *Flanders*, to embark at *Ostend*, and sail for *England* with all imaginable expedition. The lords of the *Admiralty*, in the mean time, laid an *embargo* on all shipping, and gave orders for the fitting out such men of war as could be soonest got ready. So that by these excellent orders the public tranquillity remained undisturbed, and no sign of consternation appeared, unless in the faces of those who were avowed friends of the *pretender*; and who, by the prudence and foresight of these *truly* noble patriots, found themselves entirely disappointed in the hopes, the great approaching change might otherwise have buoyed them up with.

THE Queen continued all night in a kind of lethargic dozing, which encreased to such a degree, about *ten* the next morning, that all her physicians despaired of her life. The privy council sent hereupon orders to the *heralds at arms*, and a troop of the life guards to be ready to mount, in order to *proclaim* the *elector* of *Brunswick* immediately upon the Queen's demise. Their lordships, at the same time, caused a letter to be written to his *electoral Highness*, to acquaint him, with the *extreme* danger the Queen's life was in, with the measures they had taken to secure the crown to him, and to desire his *electoral Highness* to  
repair

repair with all convenient speed to *Holland*, where a *British* squadron, which was fitting out with all expedition, would attend him, and bring him over, in case it pleased God to take the Queen to his mercy. This letter was sent express by *James Craigs, esq; jun.* And by him orders were dispatched to the earl of *Straford*, to urge the *States General* to be in a readiness to perform the *Guaranty* of the *Protestant succession* if need should require.

ALL this being done, the indefatigable lords of the privy council resumed the consideration of the state of the sea-ports, and ordered a strong reinforcement to be forthwith sent down to *Portsmouth*. At the same time rightly judging, that if the *partisans* of the *pretender* made any disturbance in *Great Britain*, it would be in *Scotland*, their lordships ordered major general *Whetham* thither, to assist major general *Wightman*, and appointed the brave earl of *Berkeley* to command the fleet.

BETWEEN *twelve* and *one* the Queen gave some signs of life, and took some spoonfuls of broth, and then continued in a dozing heavy condition till about *six* in the evening. Her pulse then beat somewhat higher, which gave some hopes; but it proved but a lightning before death: For the remedies the physicians applied, and particularly the blisters, not having the

wished for effect, her Majesty expired the next morning, being the *first* of *August*, a little after seven of the clock, in the 50th year of her age, and 13th of her reign.

THUS died this great and excellent princess, who, tho' she may have been misled into some prejudices and mistakes, in the latter part of her reign, yet, I think, could not herself have any share in the councils which were then on foot against the *succession*, at least, had no view towards the *pretender*, in her singling out duke *Hamilton* for her ambassador to *France*; for if she had, she would never have put so effectual a stop to it, as was done, by appointing the duke of *Shrewsbury* to be his *successor*; who, as he was a person no way agreeable to the *French* court, so he was also a declared opposer of the *pretender's* interest on many accounts.

THE duke of *Marlborough*, with the dutchess, after a stormy passage, landed at *Dover Aug. 1. 1714.* a day which will be memorable to all future ages, both for King *George's* auspicious accession to the *British* throne, and his *Grace's* return to his native country. As his *Grace* could know nothing of the *Queen's* death, so the invidious censures which were passed upon his conduct, by the enemies to him and the nation, were equally false and absurd. He was received by the *Mayor* and *Jurats* of  
of



of the town, who then likewise knew nothing of the Queen's death, in their formalities, with the universal acclamation of all people, and with a discharge of a great number of guns from the *platform*, but none from the *castle*, which never salutes any but the sovereign. His Grace lay that night at Sir *Robert Furnese's* house. *August* 3. he proceeded to *Sittingbourn*, accompanied by a great many gentlemen. And on *Wednesday* the 4th. at the desire of several noblemen, and eminent citizens, his Grace consented to make a kind of public entry; tho', in reality, it was in a manner forced upon him; for Sir *Charles Cox*, member of *Parliament* for the *borough* of *Southwark*, a worthy noted gentleman for his zeal to the *Protestant* cause, and *Liberty* and *Property*, with about *two hundred* substantial inhabitants, many of whom were *Baptists*, were prepared to meet his Grace on horseback, and resolved to attend him through their *Borough*. He was likewise attended as he passed thro' the city, to his house at *St. James's*, by above *two hundred* gentlemen, and others, on horseback; and by his noble relations, and others of the nobility and gentry in their coaches, many of them with six horses; the whole making a gallant appearance, tho' without any great formality. A company of *voluntier* city grenadiers marched before his Grace's

coach, and having brought him to his house, saluted him with a *volley*. The people every where crouded to see his *Grace*, and made loud and joyful acclamations of, Long live King George, Long live the duke of *Marlborough*, &c.

HIS Grace's enemies and enviers, notwithstanding the confusion they were in, had yet the confidence to censure his making such a magnificent entry while his royal mistress was hardly cold. ' But without  
' reflecting on the memory of that princess, says Mr. *Lediard* \*, for suffering  
' herself to be so far deluded, as to give  
' up the *best* of her *subjects*, who had gathered all the *Laurels* that adorned her  
' *diadem*, to the malice of his ungenerous  
' enemies; sure, such a diminutive triumph was but a small recompence for  
' the great trophies he had formerly  
' brought home; and the least atonement  
' *England* could make for her former ingratitude to the *greatest* of heroes she  
' ever bore. Besides, it was necessary to  
' lay hold on the duke of *Marlborough's*  
' arrival as a proper occasion, for the people  
' to shew their zeal and affection for King  
' George, which still redoubled the fears  
' and alarms of the *pretender's* friends, to  
' such a degree, that vast numbers of them,  
' who had lately come over from *France*,  
' returned daily thither.

\* Vol. III. p. 380.

‘ His *Grace* was complimented, the morning after his arrival, by most of the foreign ministers, and by great numbers of the nobility, gentry, and officers of the army; and having been that day at *St. James’s*, where he was sworn of the privy council, by the *Lord’s Justices*; as he went through the *Park* to the house of *Peers*, his *sedan* was followed by crouds of soldiers, and other people, with loud *buzza’s*; after which his *Grace* retired for some time to the *Bath*.’

ON the 18th of *Sept.* his Majesty King *George*, to the inexpressible joy of every well wisher to the happiness of his country, landed at *Greenwich*, about six of the clock in the evening. The duke of *Northumberland*, captain of the *life guards*, and the lord *Chancellor*, at the head of the *Lords Justices*, received his Majesty at his landing, and complimented him on his safe arrival. There was a vast and splendid appearance the same evening, of nobility and gentry, at the *royal* house in the *Park*. ‘ But among this throng of bright constellations, says Mr. *Lediard* \*, none shone forth with greater splendor, upon this happy occasion, than his *Grace* the duke of *Marlborough*; his late sufferings having added a new lustre to that he was always wont to appear in, when he re-

\* *Vol. III. p. 384.*

‘ turned *triumphant* from his  *victorious*  
 ‘ *campaigns*. Nor was there any to whom  
 ‘ the King shewed more distinguishing  
 ‘ marks of the *royal* favour and esteem.

‘ His Majesty, who was an incompa-  
 ‘ rable judge of true merit ; and who, on  
 ‘ his first appearance in his new dominions,  
 ‘ shewed, that he knew how to distin-  
 ‘ guish those, that in the most *critical* of  
 ‘ junctures, had boldly asserted the rights  
 ‘ of his illustrious house, and those who  
 ‘ had opposed, or acted contrary to his  
 ‘ true interests, gave the duke of *Marl-*  
 ‘ *borough* an opportunity, as it were, of  
 ‘ *triumphing* over his enemies, in the eye  
 ‘ of the whole *court*, by his gracious and  
 ‘ favourable deportment to him ; while  
 ‘ his *persecutors* were hardly looked on, or  
 ‘ at best met with a cold return, to their,  
 ‘ perhaps, as faint offers of their duty and  
 ‘ loyalty.

‘ THE Prince [now our most gracious  
 ‘ sovereign] who had been an eye-witness  
 ‘ of some of the duke of *Marlborough’s* me-  
 ‘ morable and glorious exploits, and was  
 ‘ truly sensible, with how steady an affe-  
 ‘ ction, and resolution, he had ever  
 ‘ espoused the real good of the nation, and  
 ‘ in particular, that of the *Protestant suc-*  
 ‘ *cession*, in the *auspicious house* of *Hano-*  
 ‘ *ver*, was not wanting on his side, to add  
 ‘ to his Grace’s *triumph*. In short, tho’  
 ‘ he was not yet declared, every one look-  
 ‘ ed



‘ ed upon him as reinstated in his post of  
‘ *Captain-general*, and a rising favourite.’

I MUST not pass the honour done to his  
*Grace* from the pulpit, in a passage of the  
*coronation sermon*, preached by the lord  
bishop of *Oxford*. His lordship having  
spoken of the *eight* glorious campaigns un-  
der the wise conduct of the duke, goes on,  
‘ But whether, says he, it was to correct  
‘ us for some sins, whereby we had pro-  
‘ voked God to anger, or to chastise our  
‘ confidence, which, it may be, we placed  
‘ too much in the arm of flesh, or to con-  
‘ vince us that his providence, which alone  
‘ began, should alone have the glory of  
‘ finishing this great work, he was pleased  
‘ to suffer us to fall into a condition, from  
‘ which nothing else could have relieved  
‘ us. Our enemy, who had set up a *pre-*  
‘ *tender* to this throne, raised from a con-  
‘ dition of *asking* peace, to a condition of  
‘ *giving* peace, and princes too, to *Europe*.  
‘ Our allies, some divided from us, others  
‘ miserably disjointed, and we ourselves  
‘ not only unregarded, but wretchedly  
‘ broken into parties and factions at home.  
‘ The friends of the *pretender* thought  
‘ these circumstances so encouraging, that  
‘ they openly avowed his *title*, in writing  
‘ and discourse, and his agents as boldly  
‘ listed soldiers to assert it with the sword.  
‘ And he must have been very sanguine,  
‘ who in this view of things could have  
‘ thought

' thought that the *pretender*, whom our  
 ' Queen's repeated instances could not re-  
 ' move from a situation, which the *Par-*  
 ' *liament* thought too near us, would not,  
 ' upon her Majesty's demise, have brought  
 ' a foreign army to join his friends here,  
 ' before the *Protestant* heir, who was at a  
 ' much greater distance, could have arri-  
 ' ved to have maintained his own just  
 ' right, or defended his faithful subjects.  
 ' But when that day was come, that was  
 ' to put a period to that *royal* life, on the  
 ' continuance of which alone this threat-  
 ' ning danger seemed suspended; then was  
 ' God pleased to mix so much mercy with  
 ' the stroke, as by his providence to order  
 ' it, [that the unsettled posture of affairs  
 ' abroad, would not permit the *pretender's*  
 ' foreign friends to send any forces to en-  
 ' courage an insurrection, and the unrea-  
 ' diness of his surprized abettors here,  
 ' would not permit them to appear in such  
 ' a manner as to invite an invasion.'

His Majesty, the next morning after  
 his landing, sent a message to the duke of  
*Ormond*, to signify his dismissal from the  
 office of general of the army. This raised  
 some debates in an assembly of such of the  
 nobility as could expect but little, if any,  
 favour from his Majesty, respecting the  
*Cavalcade*, or public entry of the King.  
 The author of the memoirs of the life of  
 the duke of *Shrewsbury* gives it us as a  
 piece

piece of secret history : ‘ The *assembly*, says  
 ‘ he \*, having brought things to this  
 ‘ head, the lords began to congratulate  
 ‘ one another upon the success, and, for a  
 ‘ time, nothing but common discourse  
 ‘ took them up ; at length a lord that had  
 ‘ not spoken yet, stood up, who, for the  
 ‘ occasion, we shall put into the course,  
 ‘ and call him lord G.

‘ My lords, says he, I believe there is  
 ‘ not one among us, but what entirely  
 ‘ give our assent to all that has been said  
 ‘ by these noble lords that have spoken  
 ‘ before me ; and I have therefore nothing  
 ‘ to add to what is past, but pray let us  
 ‘ debate a little about our present conduct,  
 ‘ what we shall do as to the show to mor-  
 ‘ row ? Shall we appear at court in the  
 ‘ morning, and go in the train with them,  
 ‘ or shall we not ?

‘ Lord H. TRULY, my lords, its my opi-  
 ‘ nion, that since we are to have none of  
 ‘ their favour, we should add nothing to  
 ‘ their figure.

‘ Lord I. I AM of the same mind ; be-  
 ‘ sides, my lord, I think it would be but  
 ‘ a piece of justice to the duke of *Or—d*,  
 ‘ since they have dishonoured him as they  
 ‘ have done ; let us show them, that we  
 ‘ will honour him as much, and let us see  
 ‘ who will have the greatest show.

‘ HERE my lord — put in, and said,  
 ‘ it was a noble thought, if they had had  
 ‘ time for it, but that the *Cavalcade* being  
 ‘ appointed for the next morning, it was  
 ‘ impossible to give notice to their friends,  
 ‘ else they would easily have had a train of  
 ‘ coaches almost equal in number to the  
 ‘ intended show.

‘ WELL, but, says my lord H—, I am  
 ‘ of opinion, that we should separate as we  
 ‘ are, and if we all go off in a body we  
 ‘ shall make such a chasm in their train,  
 ‘ as will reduce their show to the skeleton  
 ‘ of what they think it shall be, and sur-  
 ‘ prize the world more with the conse-  
 ‘ quence, than they will be surprized at  
 ‘ the occasion.

‘ BUT how then shall we order our  
 ‘ march? And, when shall we break off  
 ‘ from the rest of the train? said my lord  
 ‘ G. who stood a little pausing upon the  
 ‘ proposal.

‘ SAYS lord I. my lords, I find you do  
 ‘ not rightly apprehend my project; you  
 ‘ all know the appointed order of the  
 ‘ *Cavalcade* for the morning; my propo-  
 ‘ sal is, that concerting our measures this  
 ‘ night with the duke of Or——d, we  
 ‘ appoint all our coaches to be ready at his  
 ‘ apartment, about two hours before the  
 ‘ time appointed for the *Park*; when, on  
 ‘ a sudden, we shall drive away to *London*,  
 ‘ and passing through the city before they  
 ‘ come,



‘ come, shall let the world see what a  
‘ body of the principal nobility and gentry  
‘ came away from them, in honour of the  
‘ duke of Or——d; and, perhaps, if they  
‘ set aside their *militia*, the city *trained*  
‘ *bands*, *corporation pageantry*, and the  
‘ like, we may make as good a train as  
‘ the *whigs*, the King’s person, the Prince,  
‘ and their family excepted.

‘ BUT, my lord, says lord G. do you  
‘ believe, upon information of such a de-  
‘ sign, they would not send the guards af-  
‘ ter us, and stop us?

‘ No, my lords, replied lord I. I can-  
‘ not believe any such thing. Besides, by  
‘ what law or authority can they stop us?  
‘ Are we not freemen, and can go where  
‘ and whither we please? If not, we are  
‘ prisoners, and the solemnity of this day  
‘ can be exacted of us as a duty, which is  
‘ not our case.

‘ SAYS lord G. nay, I am not concern-  
‘ ed about that, let them stop us if they  
‘ please; that will be no disadvantage to  
‘ us, but to them; for it will add weight  
‘ to us, and shew the impotence of their  
‘ resentment; for they cannot commit us  
‘ to prison, ’tis no rebellion, we shall not  
‘ be in arms; ’tis no deserting, for we are  
‘ not lifted in their service; ’tis acting as  
‘ their dealing with us leads us to, and I  
‘ think justifies us in; for we only go away  
‘ from those who have first driven us away.

‘ IN

‘ IN a word, the *assembly* agreed to the  
 ‘ propofal, and made the place of *rendez-*  
 ‘ *vous* to be at the duke of Or——d’s le-  
 ‘ vee, from whence they refolved to drive  
 ‘ directly to *London* with the duke, and  
 ‘ neither take their leave at *court*, or any  
 ‘ notice of the *court* in it.

‘ WITH this general refolution the *af-*  
 ‘ *fembly* broke up, and the lords made it  
 ‘ their bufinefs to communicate their de-  
 ‘ fign to all their friends; nor was there  
 ‘ many but what exceedingly liked of the  
 ‘ thing. But when they came to the  
 ‘ duke himfelf he could not be prevailed  
 ‘ with to hear any thing of it. He pro-  
 ‘ tefted, that tho’ he thought himfelf  
 ‘ hardly ufed, yet that he could not do  
 ‘ any thing fo inconfiftent with duty and  
 ‘ with courtefy; that, to fhew himfelf to  
 ‘ be thus popular would bring *thoufands* of  
 ‘ enemies upon him, and, perhaps, open  
 ‘ the door to future inconveniencies, which  
 ‘ at prefent might be avoided.

‘ THE duke, who was not apt to be ve-  
 ‘ ry pofitive in things, efpecially where  
 ‘ his own intereft was fo much concerned,  
 ‘ yet in this, notwithstanding the impor-  
 ‘ tunity of the reft, continued inflexible in  
 ‘ his refolution, and could not be prevailed  
 ‘ with to alter his mind; fo the reft were  
 ‘ obliged to their great difappointment, to  
 ‘ lay afide the thoughts of it, and referving  
 ‘ all their other wicked agreements, they  
 ‘ refol-

‘ resolved, tho’ against their inclinations,  
 ‘ to appear at the public entry of the King,  
 ‘ which they did accordingly.

‘ THIS wholesome resolution of the duke  
 of *Or——d* was said, to be the consequence  
 ‘ of the duke of *Shrewsbury*’s good advice,  
 ‘ who never left pressing and persuading  
 ‘ his Grace, till he obtained a promise  
 ‘ from him, that he would not leave the  
 ‘ place; which would have been offering  
 ‘ the greatest affront to the person of the  
 ‘ King that they could possibly have done,  
 ‘ and might have been attended with ma-  
 ‘ ny subsequent things to their disadvan-  
 ‘ tage. But after this we find the duke  
 ‘ of *Shrewsbury* never took any great de-  
 ‘ light in appearing at *court*; for having  
 ‘ laid down the staff in order to its being  
 ‘ given in commission, Mr. *Walpole* [since  
 ‘ Sir *Robert*] a person he had no relish of,  
 ‘ was quickly placed at the head of that  
 ‘ commission, for the management of the  
 ‘ treasury.’

THE affairs of the *English Baptists*, un-  
 der the enjoyment of their civil and religi-  
 ous liberties, affording but few peculiar  
 materials for the continuation of their hi-  
 story in this reign, I have made this di-  
 gression, to set forth the dangerous condi-  
 tion we were in, under the administration  
 of men who not only opposed, but by  
 their artful insinuations, under the pretence  
 of

of obtaining peace to the nation, deceived, if not forced, a glorious Queen, to set aside the *best Ministry* this nation ever was blessed with *before*. And I have been led hereunto, from the *factious clamours* which have been made against the present *ministry*, under a jealousy, that some of the same persons are at the bottom of them; and I may not be mistaken, if I imagine they belong to the club of the fictitious *Caleb Danvers*, esq; I hope the Dissenters in general, which are a ballance between high-church and low-church-men, as they are but justly distinguished, will beware of being seduced by them; for let their pretensions be never so plausible, they are but gilded baits to catch the unwary withal. *Peace, peace*, was all their cry, in the reign I have been treating of; and tho' to their shame, and the prejudice of the nation, they obtained it, they were disappointed in their chief end, the *Protestant succession* took place, and they, with all the pretender's adherents, were confounded.

It is well known, that one of *Caleb's* chiefs, who have changed their note, and cry now, *War, war*, was a principal in that faction, which opposed the *Succession* in the illustrious house of *Hanover*, and kindled the flame of that unnatural rebellion, which was against his late Majesty, and intended to perpetuate those black and

de-



destructive designs, which they were not able to accomplish, by their dark politics, and crooked councils. That he even list-ed himself under their banners, after they had recourse to arms, in order to destroy the constitution, and bring us back to the *slavery* which we had been happily delivered from, by the late *glorious Revolution*, And shall such a man as this, after such transactions as these, so universally known, and so undeniably true, direct the councils of this kingdom, and be followed by any of his Majesty's good subjects? No, God forbid! Let us remember, that when he, and his factious party were in power, they would not allow us the liberty of educating our own children. His seditious papers, under the pretence of being an advocate for liberty, designed to poison the minds of the weak and ignorant, and shake the people's allegiance, in order to introduce *popery*, *slavery*, and *arbitrary power* into these kingdoms, surely can have no effect, but upon such abandoned wretches, who *neither fear God, nor honour the King*. And, could they obtain their ends, would certainly themselves be disappointed; for had the horrid plot, intended for the *assassination* of our *glorious Deliverer King William*, of immortal memory, succeeded, and King *James* been restored; the *tories* then would have been disappointed, and been made in common with the rest of their countrymen, *slaves*

H and

and *vassals* to *France*, as appears from the following account, which I have transcribed from the author of *Reflections on the management of some party disputes*.

Ap. 1696.

‘ ABOUT this time, says he, we had  
 ‘ an account by private letters from *France*,  
 ‘ of the following *secret scheme*, and de-  
 ‘ sign against King *William*, and his do-  
 ‘ minions of *Great Britain* and *Ireland*,  
 ‘ as laid down by the *French* king and his  
 ‘ confidents, which King *James*, and his  
 ‘ *British* friends, were to know almost  
 ‘ nothing of, *viz.* That as soon as the  
 ‘ prince of *Orange* should be *assassinated*;  
 ‘ that is, as soon as this shall be known at  
 ‘ *Calais*, by the signal which was agreed  
 ‘ to be given from *Dover Cliffs*, imme-  
 ‘ diately King *James* was to go on board,  
 ‘ and to land with an army of *ten thou-*  
 ‘ *sand* men; and that soon after, without  
 ‘ the least delay, *twenty thousand* veteran  
 ‘ *French* troops, which were brought thi-  
 ‘ ther before hand, were immediately to  
 ‘ embark with all hast, and carry along with  
 ‘ them *eighty* pieces of cannon, with all  
 ‘ other accoutrements and furniture, in a  
 ‘ fleet of *seven hundred* transport ships, un-  
 ‘ der a convoy of *twenty eight* men of war,  
 ‘ in order thus successively to invade *Eng-*  
 ‘ *land*; and that much about the same  
 ‘ time *five thousand* men were to land in  
 ‘ *Scotland*, to join their friends in that  
 ‘ place. But how many the *Jacobites*  
 ‘ were

were that were to join them, was not certainly discovered. However, this was done, that just as they should land, the *Tower of London* and the *Exchequer* should have been siezed, by some parties of the conspirators here, and that after this the city of *London* was to have been burnt down, and totally destroyed, and the country, for at least *seven* miles round it, reduced into a wilderness for ever.

SOME, indeed, of the *French* cabal, objected against the destruction of *London*, at first alledging, that it would bring a vast revenue to the crown of *France*, by its customs; but it was answered, that it was absolutely necessary, that that city should be utterly destroyed, because the King of *France* could never otherwise securely hold the *British* kingdoms in subjection; and that if *London* were suffered to flourish, it would not only be an overmatch for *Paris*, but might in time contend again with *France*, and even with the whole world for empire as well as trade, as *Rome* did of old. The total destruction therefore of *London* being finally concluded on, the next resolution was, that all the landed men, and wealthy monied men in *England* that were to be spared, and not cut off, *Papists* as well as *Protestants*, should be transported into *France*, but with this

‘ difference, that the *Protestants* should  
‘ be made *slaves* and *drudges*, and the  
‘ *Papists* shall have equivalents given them  
‘ in *France* for their estates in *England*.  
‘ For these purposes it was concluded,  
‘ that the *French* officers should have the  
‘ gentlemens estates given them; and that  
‘ an equal number of day-labourers, and  
‘ poor *French* families, should have been  
‘ brought over instead of the transplanted  
‘ *British* captives, in order to inhabit and  
‘ cultivate the desolate countries; which  
‘ was judged the only best and securest  
‘ method, to put the *English* for ever out  
‘ of condition to revolt, or endeavour to  
‘ recover their *liberties* and possessions, or  
‘ to be any hindrance to the *French* King  
‘ to gain and preserve the *universal* mo-  
‘ narchy of *Europe*. And for the better  
‘ securing the *French* monarchy, and pre-  
‘ venting the *British* from attempting any  
‘ change, an *edict* was agreed upon to be  
‘ published in due time, *viz.* That none  
‘ of the transplanted *English* should ever  
‘ return again to their own country on  
‘ pain of death. As for King *James*, tho’  
‘ his title was speciously to be made use  
‘ of, particularly at first, in order to divide  
‘ the *English* amongst themselves, that  
‘ they might, all of them, become the  
‘ more easily a prey to *France*; yet he  
‘ himself, tho’ he knew but little of the  
‘ main *French* design, was brought under  
‘ spe-



' special obligation, not to have meddled  
 ' with the government, any otherwise,  
 ' than as he should be directed by the  
 ' *French* King, until first the crown of  
 ' *France* should receive *sixty and four mil-*  
 ' *lions* sterling to be paid out of the pro-  
 ' duct of *Britain* and *Ireland* \*. But then  
 ' they had all secretly agreed, which King  
 ' *James* and his *British* friends were to  
 ' know nothing at all of, that before the  
 ' sum could possibly be raised, they would  
 ' find means to get rid both of him and his  
 ' son ; and thus secure the possession for  
 ' ever to the crown of *France*, by virtue  
 ' of the relation that the families of *Or-*  
 ' *leans* and *Savoy* had to the royal family  
 ' of *Britain*, as the next in the lineal suc-  
 ' cession thereof, in case of no male issue  
 ' by King *James* ; for a daughter, whom  
 ' they had in their power, they could al-  
 ' ways dispose of, as they found it most  
 ' for their interest.'

THE author from whence I transcribed  
 this, makes this observation thereon.  
 ' Now, says he, if our present *high-church*  
 ' could have their wish, that is, the *pre-*  
 ' *tender* in the room of King *George*, they  
 ' cannot expect things to be put on a bet-  
 ' ter foot, than they expected from the  
 ' restoration of King *James* the Second.

\* How many more *millions* are they now, after the  
 escaping their hands for above *forty* years, when they  
 were become so many in no more then *eight* years time ?

‘ And if the consequences of his restoration would have been, what the former account makes fully appear; what have we not to expect from the settling his pretended son on the throne now, considering it cannot be done without the same assistances? And what vastly a greater debt is now between us and the French King upon that score, than there was at that time? If it is possible, says he, for a *tory*, a *high-church-man*, a *jacobite*, or a person poisoned with principles destructive of his religion, and native country, to be cool and reflect, let him weigh the differences between a peaceable, quiet subjection to the present government, and the violent struggles there must be to subvert it, with the certain consequences of it, a *foreign slavery*.’ And I add, *Can the Ethiopian change is skin, or the Leopard his spots? Then may they do good that are accustomed to do evil.* And so, we need not wonder at, but with contempt look upon all the factious attempts of *Caleb* and his party against the present government. They may endeavour to persuade us, it is in defence of our liberties; but let us beware of them, they design to ensnare us, that they may enslave us. They are like their father the devil, and can put themselves into any shape to deceive. There is no medium between his present Majesty and the

the *pretender*; they that oppose the former in any shape, are for the latter. All the ridiculous and foolish parallels they have drawn, and the traiterous stuff they have vented, are nauseous to the wise, tho' pleasing to a few fools. But his Majesty's wisdom is our defence, and therefore not to be moved by such deceitful, wicked, and impertinent scriblers, as in the least to doubt of the fidelity of his servants, who for their zeal for the true interest of the nation are the glory of his kingdom.

It must be confessed, that her Majesty Queen *Anne* reigned very gloriously over the *British* nation for some years, and the glories of her reign might have shined with the same brightness, or greater, to the end, had they not been eclipsed by *evil* counsellors, and the base designs, which some were carrying on, under a pretended zeal for the church, and concern for the prerogative of the crown. And had God, as our iniquities deserved, suffered them to have gone a little farther, and given time for their conceived mischiefs to have brought forth, what a dreadful scene should we then have had before us? Our *civil* and *religious* privileges taken away; our goods and estates confiscated; our posterity left to inherit nothing but *popery* and *slavery*, and a *civil* and *bloody* war must have been commenced in our nation. But God, who has often saved us by his kind

providence, interposed once more in our favour, and upon the demise of her Majesty, who, herself began to make some change, all their counsels were turned into foolishness, and their deep laid designs overthrown; the *Protestant succession* immediately takes place; the regency is put into the hands of wise and faithful ministers, and his excellent Majesty King *George* is proclaimed throughout the whole kingdom, with the greatest joy and satisfaction; the hopes of the *pretender* are entirely cut off, no foreign power daring yet to give him assistance.

A RIGHT reverend prelate \*, who was far enough from flattery, in the worst of times, speaking of the reign of this famous Queen, says, in the preface to his *four Sermons* thus, ‘ Such was the fame of her administrations at home; such was the reputation of her wisdom, and felicity in choosing ministers, and such was then esteemed their faithfulness and zeal, their diligence and great abilities, in executing her commands; to such a height of military glory did her *great* General, and her armies carry the *British* name abroad; such was the harmony and conduct, betwixt her and her allies; and such was the blessing of God upon all her councils and undertakings; that I am as sure, as

\* *Bishop of St. Asaph.*



‘ history can make me, no prince of ours  
‘ was ever yet so prosperous and successful,  
‘ so loved, esteemed, and honoured by their  
‘ subjects, and their friends, nor near so  
‘ formidable to their enemies. We were,  
‘ as all the world imagined then, just en-  
‘ tring on the way that promised to lead  
‘ to such a peace, as would have answered  
‘ all the prayers of our religious Queen,  
‘ the care and vigilance of a most able mi-  
‘ nistry, the payments of a willing and  
‘ obedient people, as well as all the glo-  
‘ rious toils and hazards of the soldiery.  
‘ When God for our sins, permitted the  
‘ spirit of discord to go forth — and to  
‘ spoil for a time this beautiful and plea-  
‘ sing prospect, and gives us in its stead I  
‘ know not what — Our enemies, says  
‘ he, will tell the rest with pleasure.’





## C H A P. II.

*Containing the three first years of  
the reign of King George I.*

Anno  
1714.

THE death of Queen *Anne*, and the succession in the illustrious house of *Hanover* taking place, occasioned a very great, but a happy change in the affairs of this kingdom, and gave new life to the *Protestant* interest throughout *Europe*. A large body of *English* grey-headed gentlemen, who intended to have graced his Majesty's public entry, having obtained an order from the lords of the regency for their admission into the grand *Cavalcade*, proposed to ride on white horses, in their own grey hair, and white camblet cloaks, with a nosegay in their right hands, composed of an *Orange* \*, inclosed with *Laurel* †. They designed to have formed themselves into six companies, to have

\* The *Orange* in remembrance of the great *NASSAU*, who left us this thrice happy legacy.

† The *Laurel* in commemoration of the always victorious *John* duke of *Marlborough*, who undauntedly by his sword, rather obtained, than preserved for us, the possession of this entail, which is the bulwark of the *Protestant* religion.

consisted of *twenty four* gentlemen in each; a captain and music in the front, and an officer at the head of every company, attended by their respective servants in liveries on foot, with music in the centre and the rear; but were prevented in the execution of this their purpose, by his Majesty's *not to soon*, but unexpected happy arrival, before the said gentlemen could form themselves into such proper order as became the reception of that monarch that holds the ballance of *Europe*. They in the year 1723 presented to his Majesty at *St. James's*, and to their royal highnesses, the prince and princess of *Wales*, at *Leicester-house*, a congratulatory poem on his Majesty's safe and happy return to his *British* dominions. At both which places the gentlemen were graciously received, and had the honour of kissing his Majesty's hand, as also those of their royal highnesses.

ON the 4th of *August*, 1714. a letter signed by the reverend Mr. *Tongue* of *Salter's-hall*, was sent to some of the *Baptist* ministers, desiring them to meet several of the *Pædobaptist* ministers on *Monday* ensuing, at *Hamlin's Coffee-house*, to hear such matters as should be proposed to them. Being met, Mr. *Tongue* represented; that whereas there had formerly been a committee of the three denominations of *Dissenters*, to consult of public affairs for the  
good

good of the whole, it was thought convenient, and desired by several persons, that that committee should again be revived. To which all that were present agreed. Now two of this committee being dead, *viz.* Mr. *Joseph Stennet*, and Mr. *John Piggott*, it was proposed to them, to speak to those of their denomination, to choose two in their room, to meet with the committee when they sat : And on the same day in the afternoon, this matter was represented to those elders and ministers of the *Baptist* churches who met weekly at the *Hanover Coffee-house* in *Finch-lane*, who approved of the reviving of the aforesaid committee ; and they chose Mr. *Richard Allein*, and Mr. *Benjamin Stinton*, to supply the places of the gentlemen deceased. But the deceased having been often reflected upon for acting as representatives of the whole, when chosen only by a part ; therefore, to prevent the like for the future, and in order to cultivate a better correspondence among the *Baptist* ministers of both parties, the chosen persons thought fit to summons the whole body of *Baptist* ministers in and about *London*, both *particulars* and *generals*, and they met together at the *Hanover Coffee-house*, on *Wednesday, August 17. ensuing*. Being acquainted with the occasion of their being called together, *viz.* The choosing persons to represent them in the committee, if they approved

of



of acting in conjunction with the other Dissenters, as before, and the settling a better union, and correspondence among themselves.

AFTER some debates upon the first of these, the question was put, Whether the *Baptists* should continue to act in conjunction with the other denominations of Dissenters, in addressing the King, or in any other thing that related to the public interest of the whole? And it passed in the *affirmative*; and then the same three persons were chosen by balloting, who had been chosen before by the particular *Baptists* only.

THE other thing proposed by calling this meeting was *unanimously* approved, and they agreed to meet again that day month, to consider further of it; and when they met on that day, they agreed, in order to maintain a good affection and correspondence, to keep this meeting once a month; and that it should consist only of the elders of the *baptized* churches. Mr. *Jenkins* was chosen secretary, and several orders to render it the more useful were resolved upon. But this laudable and good design soon dwindled and came to nothing. Why? Because it was the result of *ecclesiasticks* only, who are rarely found to be good politicians. Had they joined with themselves one or two from each of their churches of the most prudent  
and

*The parti-  
cular and  
general  
Baptists  
ministers  
unite.*

and moderate of their laity, I doubt not but a glorious harmony and good correspondence would have continued with them until now. Let them but try the experiment. The whole *Baptist interest* united in such a manner must consequently tend very much to its reputation and encrease.

SOON after his Majesty's arrival in these kingdoms, the committee of the three denominations prepared an address to be presented to him. The whole body of the dissenting ministers met together, and approved the address. Dr. *Williams* was chosen to present it; and it was agreed, that every minister should accompany him on this occasion.

*The united  
Dissenters  
address  
the King.*

IT was presented to his Majesty, at his court at *St. James's*, Sept. 28. 1714. They were introduced by his grace the duke of *Devonshire*, and had all the honour to kiss his Majesty's hand; and afterwards the Prince's, to whom they were introduced by his grace the duke of *Argyle*.

THE address, with his Majesty's answer, was put into the *Gazette* of *Saturday*, Oct. 2. 1714. viz.

*To*

*To the King's most excellent Majesty,*

*The humble Address of the Protestant dissenting ministers, of the several denominations, in and about the city of London, &c.*

*May it please your Majesty,*

**W**ITH thankfulness and joy, equal to the great occasion, we congratulate your Majesty's peaceable accession to the throne, and your own, and the Prince's safe arrival; the merciful return of many ardent prayers.

WHEN we recollect your Majesty's descent from the King and Queen of *Bohemia*, those renowned patrons of the *Protestant* religion, we cannot but adore the divine providence, which has now rewarded their sufferings for that cause, in their royal off-spring with a crown, that renders your Majesty the head of the whole *Protestant* interest. But your Majesty's zeal for the same religion, your known affection for the *liberties* of *Europe*, and the rights of mankind; with your other celebrated virtues, give us the surest prospect, that the blessings of your reign will be as extensive as your power.

THE parliamentary entail of the crown upon your illustrious house, we have ever esteemed one of the greatest blessings

‘ fings procured for us, by our late glorious deliverer King *William*, of immortal memory. To this happy settlement we have stedfastly adhered against all temptations and dangers. Our zeal herein has been owned to be very conspicuous, by those noble patriots who now surround your throne.

‘ WE hold no principles, but what do in conscience oblige us to acknowledge your Majesty for our only rightful and lawful sovereign, and to do every thing in our power to support your title and government against all pretenders whatsoever.

‘ YOUR Majesty’s wife and gracious declaration, for which we render our unfeigned thanks, does sensibly relieve us under our present hardships, and gives us ground to hope, that as we are inseparably united in interest and safety, with all that adhere to the succession and monarchy as by law established, so we shall share in that protection and favour, which will make us happy with the rest of your subjects.

‘ WE shall constantly pray, for the long life and prosperity of your Majesty; for their royal highnesses, the Prince and Princess of *Wales*, and all the branches of your august family. May that God, by whom kings reign, help you so to employ your mighty power and interest,

‘ that



‘ that it may be your Majesty’s glory, to  
‘ protect the *Protestant* religion, to sup-  
‘ press the profaneness of the age, to heal  
‘ the divisions of your people, to assert the  
‘ rights of the injured abroad, and to pre-  
‘ serve the ballance of *Europe*.’

To which his Majesty returned this  
gracious answer.

‘ I AM very well pleased with your ex-  
‘ pressions of duty to me, and you may  
‘ depend upon having my protection.’

THE declaration mentioned in this ad-  
dress, was that which his Majesty had  
made in council, *Sept.* 22. being the first  
time of his sitting in it, wherein his Maje-  
sty expressed himself thus.

‘ I TAKE this occasion also to express  
‘ to you, my firm purpose, to do all that  
‘ is in my power, for supporting and  
‘ maintaining the churches of *England* and  
‘ *Scotland*, as they are severally by law  
‘ established, which, I am of opinion,  
‘ may be effectually done, without the  
‘ least impairing the *Toleration*, allowed  
‘ by law to *Protestant* Dissenters, so agree-  
‘ ble to Christian charity, and so necessa-  
‘ ry to the trade and riches of this king-  
‘ dom.’

Stokes

publishes a  
defence of  
Inf. Bap-  
tism.

AT the latter end of this year there was a little pamphlet published in defence of *Infant Baptism*, by Mr. *Joseph Stokes*, a presbyterian minister at *Horsham* in *Sussex*, intitled, *A survey of Infant Baptism, and the mode of baptising*.

THERE is nothing new advanced in it, only the common arguments practically handled; much the same with what Mr. *Burkit* had done before him; a method adapted to take with the populace, and affect the passions of tender and indulgent mothers and nurses; but will never justify their practice with the wise and judicious part of mankind. This book did not revive the controversy, for little or no notice was taken of it; nor did any body think fit to make any return to it.

THE author endeavoured to have got it recommended to the world by Dr. *Williams*, and some others of the most noted presbyterian ministers at *London*; but upon his application to them was told, that seeing things at present was quiet, and there was a good harmony and correspondence between the two denominations, they thought it not proper to do any thing that should break it; so it came forth, only under the authority of his own name.

Anno

1715.

The Cha-  
rity school  
uponHorsely-  
down  
founded.

IN the year 1715. the Charity school upon *Horsely-down* was set up by the *Protestant* dissenters, in which the *Baptists* have so great a share, that in the settle-

ment

ment thereof a peculiar regard is had to their opinion.

IT was observed, by some of the ministers in this part of the town, that the church of *England* had diverse schools of this kind, and obliged all that were admitted into them, to go constantly to the established church, to learn the catechism, and use the ceremonies belonging to it; and that particular care was taken, to prejudice the children against the principles and persons of the Dissenters, and that many pious persons were tempted, through poverty, to let their children be brought up in contempt of their parents and religion.

THESE ministers thought it necessary to do all they could, towards the redressing of this grievance, and that while they separated from others, to maintain a more pure religion, they ought not to come behind them in works of charity; therefore resolved to attempt the setting up of a school, for the education of the children of the poor, where they might not be under such impositions. The *Presbyterians* had one or two schools of this kind about *London*; but that this might be the more useful and extensive, they designed to form this after such a manner, that the *Protestant* dissenters of each denomination might unite in it.

FOR the promoting of this design, six ministers \*, three whereof were *Baptists*, agreed to set up a lecture to be preached every Lord's day evening, at the meeting-house of Mr. *Benj. Stinton*, which was carried on by the said six ministers. Then they recommended the design to their several friends and acquaintance, and it met with such approbation and encouragement, that a subscription of more than an hundred a year was soon obtained.

UPON this the *Subscribers* were summoned together, and they chose twelve from amongst themselves to be managers for the first year, viz. the six ministers aforesaid, and six lay-gentlemen †, three of whom also were *Baptists*.

THIS being the first public Charity school, in which the *Baptists* were an equal part of the constitution, as well as one of the most catholic foundations of any yet in *England*; and because some great attempts have been made by the *Presbyterians*, tho' without success, to change its constitution, made me think it necessary, to erect a monument thereunto, by giving it a place in this history, that after-ages may know, upon what foundation the same was first constituted, and there-

\* ISAAC Maudit, Benj. Stinton, Rich. Parkes, John Killinghal, Edw. Wallin, John Sladen.

† ABR. Atkins, Tho. Hall, Luke Leader, John Sweet, William Dell, John Valley.



fore shall insert the first rules and orders of it.

**W**HEREAS an evening-lecture has been MS. penes me. set up on *Horsely-down* in *Southwark*, to encourage a *Charity school*, for the education of poor children, in reading, writing, and arithmetic, and the principles of religion; and several gentlemen having subscribed liberally thereunto, the following rules and orders are agreed upon, for the better management of the same.

*General Rules.*

I. THAT the said school do consist of *forty* \* poor boys, to be instructed as afore-said, by one Master, who shall receive *thirty five pounds per annum* for the same.

II. THAT *twelve* managers be annually chosen by the subscribers; *six* of whom shall be of one of the denominations † united in this charitable design, and *six* of the other ‡; out of which managers a *treasurer* shall be chosen, one year of one denomination, and the next of the other; and that the time of election be the second *Thursday* in *February*. At which time also, the former treasurer and managers shall report the state and condition of the school, with an account how the money has been disposed of.

\* There are now *fifty*.

† Pædobaptists.

‡ Anti-pædobaptists.

III. THAT if any of the managers shall happen to be removed by death, or otherwise, before the expiration of the year, the *subscribers* shall be called together, to choose others to fill up the vacancy.

IV. THAT the treasurer for the time being, shall give bond to four of the managers, to employ what money he shall receive, as the *major* part of the managers shall direct, and to pay the money that shall remain in his hands, at the expiration of the year, to the succeeding treasurer.

V. THAT at the first fixing of the school, boys but of *seven* years of age shall be admitted, afterwards none till *eight*, and such as are capable to read a chapter in the New Testament. But if any shall be proposed not so qualified, they shall, to the number of *twelve*, be put to a mistress, to be fitted for the next vacancy in the master's school.

VI. THAT no child be taken in but by the managers, and that they be such, whose parents are not capable of giving them learning, which shall be testified by one or more of the *subscribers*; and as objects are presented they shall be minuted down, and taken in, in course, as vacancies shall happen, without any respect of persons.

VII. THAT the *forty* boys be annually clothed, at the discretion of the managers, and that on the first convenient day afterwards,

wards a sermon shall be preached, and a collection made on that occasion; besides which, there shall be a collection at the lecture *once in eight weeks*.

VIII. THAT the children be supplied, by the managers, with all necessary books, *viz.* spelling books, testaments, bibles, catechisms, psalm books, writing and cyphering books, convenient firing, and all other things proper for the school.

IX. THAT a catechism be printed for the use of the school, agreeing with the *Assembly's*, the 95th question and answer, referring to the subjects of *baptism* being left out.

X. THAT when any of the children are fit for an apprenticeship, if the subscriptions be sufficient, the managers may assist in the charge of putting them out to a proper trade and master.

XI. THAT the managers do at all times choose the schoolmaster, and afterwards recommend him in a general meeting of the *subscribers* for their approbation. And if any schoolmaster shall be negligent in teaching the children, or otherwise behave himself disorderly, the managers for the time being shall treat with him about the same, and have power, unless he reform, to dismiss, and exclude the said master, giving him *three months* notice thereof.

XII. THAT the rent of the school, the master's, clerk's, and tender's wages,

with all other other charges, be paid by the treasurer quarterly.

*Rules for the Master.*

I. THAT the schoolmaster be known to have been a *Protestant* dissenter for some years past, one of a sober life and conversation, not under the age of *thirty* years, and well qualified to instruct and govern the children, according to the rules laid down.

II. THAT the school hours be from *seven* to *eleven* in the morning, and from *one* to *five* in the afternoon, excepting *November*, *December*, *January*, and *February*, in which four months they shall be from *eight* to *eleven*, and from *one* to *four*; and that *Tuesdays*, *Thursdays*, and *Saturdays*, be observed according to the custom of neighbouring schools.

III. THAT the master shall pray with the scholars every morning and evening, and instruct them in reading, writing, and arithmetic, the principles of the Christian religion, and singing of psalms; All these in the *English* tongue only.

IV. THAT the times of breaking up, viz. *Christmas*, *Easter*, *Whitsontide*, and *Bartholomewtide*, be fixed, to be three days before each of the three festivals, and that the children return to school the day after *twelfth* day, and the *Monday* after *Easter* and *Whitson* week; one week only being  
allowed



allowed at *Bartholomewtide*; and that other holidays be observed according to the custom of neighbouring schools, *Saints* days excepted.

V. THAT this school being designed for the benefit of poor children only, the master shall not receive any money of their parents, either at their entrance or breakings up, or on any other pretence whatsoever; nor shall he teach any other children in the hours affixed for this school.

VI. THAT the master shall keep an exact account of the capital faults of the children, to be laid before the managers, that they may consider, whether such children ought to be continued or expelled.

VII. THAT every Lord's day, between four and five in the evening, the children shall meet at the school, having on the society's cloaths, and clean linnen, from thence to go with the master to the lecture, continued for the support of this charitable design; and that the master take care, that they behave themselves orderly there.

*Orders to be read and assented to by the Parents, on the admittance of their children.*

I. THAT the parents shall not detain their children from school, in school hours, except in case of sickness.

II.

II. THAT they send them clean washed and combed.

III. THAT the parents take care of the good behaviour of their children at home, and either correct them for their faults themselves, or acquaint the master with them.

IV. AND whereas the managers of this school will take care, that the master shall not abuse the children, the parents shall submit their children to the necessary correction of the school, and forbear coming thither on that account.

V. THAT the parents take care, that on every Lord's day in the morning and afternoon, their children do attend some place of worship among *Protestant* dissenters, and in the evening send them to the school, to attend with their master at the lecture.

VI. THAT if the parents shall either neglect the said orders, so that their children be dismissed the school; or shall take them away, without consent of the managers, their cloaths shall be returned.

*Lastly*, THAT these orders may be the better known and observed, both by the parents and children, they shall be affixed in some convenient place in the school.

THE *Treasurer* chosen for the first year was Mr. *Tho. Hall*, a hat-maker in *Tooley-street*; and Mr. *Robert Morgan*, a member,

ber, and an occasional teacher of the *Baptist* church, under the care of Mr. *Benjamin Stinton*, upon *Horsely-down*, was unanimously chosen for the *schoolmaster*, in which place he behaved himself to the satisfaction of the society to the time of his death, and was succeeded by Mr. *John Seager*, of the Presbyterian persuasion, who is still living and in possession of the said place.

A PRESBYTERIAN meeting-house in *Unicorn-yard*, being to be let, was taken, and made into a dwelling house for the master, and school for the boys, and soon after a catechism was printed, according to the 9th article of the general rules, intitled, *A short catechism, containing the principles of the Christian religion, with the proofs thereof out of the Scriptures, in words at length, approved of, for the use of the charity school, at Horsely-down, Southwark.*

THE annual sermon was, this year, preached by the reverend Mr. *Matthew Clark*, at *Pinner's-hall*, on the 20th of *October*, the day of his Majesty's coronation, at which there was collected, for the benefit of the school, 28 l. 14 s.

ABOUT this time the reverend Mr. *Thomas Lowrey*, a *presbyterian* minister of the church of *Scotland*, was *baptized*, and admitted a member of the *baptized* church in *Spittlefields*. He had been a licentiate preacher

Tho.  
Lowrey  
becomes a  
Baptist.

preacher in *Scotland* for many years, and besides his license, signed by the moderator of the presbytery of *Peebles*, he produced three letters from the ministers in those parts where he dwelt, testifying to his good and christian behaviour. He acknowledged, that he had been convinced a long time, of the *error* of *Infant-baptism*, and of *sprinkling*, instead of *immersion*; and that in his conferring with several ministers in *Scotland*, he found them to be of the same mind; but thought it better to submit to the authority of the church in this case, than make a separation about it, and deprive themselves of the livings which they enjoyed.

HE preached twice before several of the *London* ministers, in which sermons he gave good proofs of his knowledge in divinity, and abilities to preach the Gospel; but he had been so long accustomed to the *Scotch* language and pronounciation, that they concluded, he could not do much service in *England*, especially near *London*; hereupon a project was formed, for his returning again into *Scotland*, and promote the doctrine and practice of *believers baptism* in that kingdom; for none were heard of there who openly professed it, tho' several stood well affected towards it.

THIS was proposed to the *Baptist* ministers, at their united monthly meeting, who approved of it, and for the encouragement



ment of the design, agreed to defray the charge of it for one year; but when all things were fixed for his departure, he was visited with a dangerous sickness; and how it issued I do not find. But to return to the public affairs.

THE disappointment that the enemies *Arebellion* to the government met with, by the *Pro-formed.* *testant* succession taking place, did greatly provoke and enrage them; however, they entertained some hope, that the *French* King, and other potentates of the *Romish* religion, would assist the *pretender*; and if we may credit the current report, an alliance of this nature was formed by several princes of *Europe*.

THE King assured his *Parliament*, that he had certain intelligence of preparations making to *invade* his kingdoms; and several *rebellious* tumults were raised in diverse parts of the kingdom, by persons disaffected to his Majesty and Government.

WHEN these were up, their first work *Meeting-* was to pull down the meeting-houses of *houses de-* the *Dissenters*, crying out of the *danger of* *molished.* *the church*, and saying, No *foreigners*, no *presbyterians*, King *James III*, &c.

THESE *tumults* were so frequent, and *A law* in so many parts of the kingdom, that the *made to* *Parliament* thought it necessary to make a *suppress* *riots.* new law for suppressing riots; and addressed his Majesty, first to assure him of their *stedfast* loyalty, and readiness to support his

his title and government, against the *pretender* and all his adherents. In the next place, to desire his Majesty to put the laws in execution against *rebellious* tumults and disorders, and to make good the damages, which his faithful and loyal subjects, sustained by these disorders.

AFTER the *Parliament* had led the way, addressees were brought from several parts of the kingdom to the same purpose, and among the rest, the *united Protestant* dissenting ministers, in and about the cities of *London* and *Westminster*, presented one *Aug. 16. 1715.*

*The united  
body of the  
Dissenters  
address the  
King.*

IT was not now thought proper for the whole body of the ministers to go up with this address, as before; but four of each denomination were chosen out of the rest, to attend on the presenting of it; and according to the method agreed upon, when they first united in addressing, the presenter was now to be one of the *Baptist* denomination, and Mr. *Nathaniel Hodges* was unanimously chosen to perform this ceremony. They were introduced by his grace the duke of *Newcastle*; and their address, with his Majesty's answer, was put into the next *Gazette*, and was as follows, *viz.*

‘ *To the King’s most excellent Majesty,*

‘ **W**E your Majesty’s most loyal sub-  
‘ jects, think ourselves obliged in  
‘ duty and gratitude, humbly to acknow-  
‘ ledge, that seasonable protection which  
‘ your Majesty has been pleased to give to  
‘ those of our persuasion, from the late  
‘ *rebellious tumults*, and for your gracious  
‘ answer to the address of your faithful  
‘ *Commons*, wherein they desire, that a  
‘ full compensation be made to those,  
‘ whose sufferings they so justly impute to  
‘ their zeal and firm adherence to your  
‘ Majesty, and to your government. We  
‘ can assure your Majesty, that no just  
‘ occasion has been given by us to our fel-  
‘ low-subjects for any such treatment; nor  
‘ can the principles, which oblige us to  
‘ dissent from the church of *England*, be  
‘ a reasonable provocation, to any who  
‘ have the least regard to the common  
‘ rights of mankind, or the rules of the  
‘ Christian religion.

‘ We desire nothing more, than to en-  
‘ joy our civil rights, with a just liberty to  
‘ profess our own religious sentiments,  
‘ which we take to be a privilege due to  
‘ all men. We have been always ready  
‘ to assist the church of *England*, in de-  
‘ fence of the *Protestant* religion, when in  
‘ real and imminent danger; being agreed  
‘ with them, and all *Protestant* churches,  
‘ in

‘ in those principles that began the reformation, and which alone can justify and support it.

‘ WHEN there has been a design to introduce *Popery* and *arbitrary* Power, the *Protestant* dissenters have generally been first attacked. Nor know we any other reason, why we have now suffered the outrage of *papists*, non-jurors, and other disaffected persons, but that they were sure, we were a body of men, fixed in our duty to your Majesty, and lay the most exposed to popular insults, against which your Majesty, and your two houses of *Parliament*, in your great wisdom and goodness, have given us a seasonable, and we hope, effectual security, for time to come.

‘ WHILST your Majesty’s government is disturbed at home, and threaten’d with an *invasion* from abroad, we can answer for those of our persuasion, that there are not any of them, whose principles and inclinations will not influence them to assist and support your Majesty and the *Protestant* religion to the utmost of their power. We look upon our selves bound, by the strongest ties of duty, gratitude and interest, to acknowledge and maintain your Majesty’s undoubted right and title to the imperial crown of these realms, and to declare our utmost abhorrence of all attempts, either at home or  
‘ abroad,



‘ abroad, in favour of a *popish pretender*.  
 ‘ May that gracious Providence, which has  
 ‘ so signally appeared in bringing your Ma-  
 ‘ jesty to the throne of these kingdoms,  
 ‘ continue to protect and defend your royal  
 ‘ person and family against all attempts of  
 ‘ your open and secret enemies.’

*His Majesty's most gracious answer.*

‘ **I** AM very much concerned at the *un-*  
 ‘ *christian* and *barbarous* treatment,  
 ‘ which those of your persuasion have met  
 ‘ with, in several parts of my kingdom,  
 ‘ and care shall be taken, that a full com-  
 ‘ pensation be made to them for their suf-  
 ‘ ferings. I thank you for this address,  
 ‘ and you may be assured of my pro-  
 ‘ tection.’

THIS address was very displeasing to the high-church, persecuting party, and the more so, because it met with such a kind reception, and full answer from his Majesty. They endeavoured to expose it all they could, and those that had the honour of presenting it. A specimen of which was in the *weekly journal*, on the *Saturday* following; a notorious flandering, tory paper, the publisher of which was soon after taken up by the government, for spreading the *pretender's manifesto*. The account this *Journalist* gave of the Dissenters address, was in the following words;

K

‘ The

‘ The same day an address was made to  
 ‘ his Majesty, by the whole body of dis-  
 ‘ senting ministers, *viz.* Presbyterians, In-  
 ‘ dependents, and Anabaptists, the latter  
 ‘ of which, it being in their turn, had the  
 ‘ honour to present it, and they chose  
 ‘ Mr. *Hodges* to perform that ceremony.  
 ‘ The names of the other anabaptists are,  
 ‘ Mr. *Stinton*, Mr. *Jenkins*, Mr. *Allen*,  
 ‘ and Mr. *Noble*, who, tho’ they were all  
 ‘ formerly of very mean occupations, have,  
 ‘ since their call, been looked upon as the  
 ‘ most eminent preachers among that dip-  
 ‘ ping set of people. A man of parts,  
 ‘ that hath raised himself from a low de-  
 ‘ gree by his talents, is so far from de-  
 ‘ serving our censure, that he deserves our  
 ‘ applause. Cardinal *Woolsey* was of as  
 ‘ mean extraction as these; and the prin-  
 ‘ cipal of these, who is Mr. *Hodges*, was  
 ‘ of a trade that ought not to be thrown  
 ‘ in his teeth, considering, that it first af-  
 ‘ forded us that excellent astrologer, Mr.  
 ‘ *John Partridge*, and has since given  
 ‘ them so good a divine, in the person of  
 ‘ Mr. *Hodges*; to which holy science, that  
 ‘ humble occupation, has a more imme-  
 ‘ diate tendency of its own nature, be-  
 ‘ cause it trains a man up regularly to  
 ‘ the curing of souls. They were intro-  
 ‘ duced by his grace the duke of *New-*  
 ‘ *castle*, lord lieutenant of the county of  
 ‘ *Middlesex*, and his Majesty returned  
 ‘ them

‘ them the following most gracious answer, &c.’

THE putting down all this *satyr* and *falsehood*, before the answer his Majesty gave to the address, made it plainly appear, a design to render that contemptible, and to banter that expression of the King’s, *The barbarous, and unchristian treatment, which those of your profession have met with.*

THERE were as many of the *Presbyterian*, and also of the *Independent* ministers, that attended his Majesty on this occasion, as of the *Baptists*, and men, whose characters would have afforded him matter for *satyr*, if that would have been to his purpose. But the *Baptists* must be singled out from the rest; and as they have always born the larger share of their persecution, so they shall also of their ignominy and contempt. They have had all manner of evil spoken against them falsely for Christ’s sake. Who have been more *meek*, more *merciful*, more *pure in heart*, more *reviled*, more *persecuted*, than they? However, their *reward* is in heaven, and therefore they can *rejoice*, and be *exceeding glad*, under all their sufferings; be it either from the hands, or pens of men. But lying is the talent by which this *factious party* have at any time prevailed, and what is said of Mr. *Hodges* is utterly false, for he never was of any trade, but kept to the

grammar school while a child, and from thence removed to an academy at *Taunton*, where he spent about *five* years in his preparatory studies, and was from thence regularly called to the work of the ministry, and soon after ordained an *elder* of a *Baptist* congregation at *London*. His uncle, a gentleman of a great estate, did not approve of his inclinations to the study of divinity; and finding he could not be diverted therefrom, nor persuaded to join in the ministry of the established church, where he could have promoted him to some dignity, made him afterwards, as long as he lived, feel the smart of his resentment for his close adherence to what he believed to be truth. Upon the death of his uncle, when he became by inheritance possessed of a large estate, he laid down his ministry, and had the honour of knighthood conferred on him by his Majesty; he died *Aug.* 27, in the year 1727, in the fifty second year of his age, and lies buried in *Stepney Church-yard*, where a fine monument is erected by his lady to his memory.

NOR could it be said with truth, that all the others were of mean occupations, tho' some of them had been brought up to secular employments. And what, if the *Baptists* have sometimes called persons from their trades, to take upon them the sacred office of the ministry? When their difficulties have made it necessary; or they  
have



have found such persons competently qualified for the work. Is this any more than what has been practised, and justified by all the churches in the world?

IT was a custom among the *Jews*, for their greatest rabbies and doctors, to be trained up in some mechanic art; and one would wonder, what homely crafts some of them took up with. *Rabbi Jose* was a *currier*, *Rabbi Jochanan* was a *shoe-maker*, and from thence surnamed *Sandaler*, that is, one that maketh sandals or shoes. *Chasiani* and *Chanilai*, two brothers of great note, among the scattered tribes, were put apprentice to a *weaver*, which, says the historian \*, was no disparagement to them. *Rabbi Juda* was a *baker*. *Rabbi Meir* was a *scrivener*, and so of others. And this they did partly by way of prevention, against sudden and surprizing turns of fortune, to which all men are liable. Hence came that proverbial saying, *Artem quævis terra alit*, the same that the *Jews* used to express by saying †, *If there be a seven years famine it will not come near the dwelling of an artificer*. And partly for exercise, which is necessary for those of a studious life. Hence *Rabban Gamaliel Ben Juda*, president of the *Sanhedrin*, gave this *maxim*, That the labour of the hands ought to be joined with the study of

\* Josephus, Ant. Lib. 18. c. 12.

† Buxtorf, Floz. Heb. p. 43.

the law. And this was handed down from one *Rabbi* to another, and taught uniformly in their schools. And the Old Testament informs us, that some of the greatest prophets, under that dispensation, were called from their secular employments to the sacred work; as, *David* from the *sheepfold*, *Elias* from the *plow*, and *Amos* from the *herd*.

Mark  
vi. 3.

CHRIST himself, the author of our holy religion, disdained not to follow the mean occupation of a *carpenter*, till he enter'd upon his public ministry; and those whom he chose for his apostles, to propagate the Christian religion throughout the world, were most of them such as had been trained up in some mechanic art. *Peter* and *John* were *fishermen*; *Luke* a *physician*; *Paul*, notwithstanding his learned education, was a *tent-maker*, &c.

If we come nearer to our times, and country, we find, that those who are so ready to reflect upon the *Baptists* in this case, have practised the same themselves. The *Church of England* has not only admitted several into holy orders, who were once tradesmen, but at the beginning of the reformation, several in the pastoral office, by reason of their slender incomes, followed other employments. Some, says bishop *Burnet* \*, were *carpenters*, others

\* Hist. Ref. Vol. II. p. 22.

*taylors,*

*taylors*, and some kept *Ale-houses*. And in the time of the civil wars, when episcopacy was laid aside, and presbytery had the ascendant, several men who had been of mean occupations, were intrusted with the cure of souls, and had livings in divers parishes. *Tho. Erwins*, a *taylor*, was made rector of *Christ-church* in *Bristol*; *Edward Hancock*, who had been *butler* to *Sir George Horner*, was *vicar* of *St. Phillips*, in the said city. *Mr. Coven*, who was a *ship-joyner*, was rector of *Samford-peverell*, in *Devon*, and left behind him a parsonage table-board of his own making. *Richard Hopkins*, a *glover* or *skinner*, had the living of *Higb Ereal* in *Shropshire*. One *Say* a *weaver*, and one *Byles* a *sadler*, officiated at *Hounds-church* near *Southampton*; and many other instances there are of the like nature. And it is well known, that there are even now, not only among the *Presbyterians* and *Independents*, but also in the *establisht Church* too, some that were trained up in mechanic arts.

Now, if the *Baptists*, when they have found some tradesmen competently qualified for the work of the ministry, have thereupon called them to that sacred service; or if some of their ministers, their congregations being unable to maintain them, have followed some honest calling, for the support of their families, where is the crime of it? or, What have they done

more than other Christian or *Protestant* churches in the like case? Have not even those, who so often endeavour to reproach them on this account, acted the very same themselves, when in their circumstances? Some think the apostle gives direction for its being thus, in case of poverty or persecution. *Let ours also learn to profess honest trades.*

Tit.iii.14.  
Sic origi-  
ne.

I MUST confess, it was not worth while to have said so much in confutation of such a scandalous lying paper, as that *Journal*. But I find that most authors, who have writ against the *Baptists*, have gone upon this as a common topic, to render them *odious* and contemptible to the people. Neither do I understand Mr. *Neal*, when he says, ‘ The advocates of  
‘ this doctrine were, for the most part, of  
‘ the meanest of the people, their preach-  
‘ ers generally illiterate,’ if he did not thereby mean to render them *odious* and contemptible to his readers.

LET us now look back again to the riots, that occasioned this address. Among the many meeting-houses that were pulled down by those *rebellious* tumults, some belonged to the *Baptists*, particularly one at *Oxford*, the first place where these seditious mobs began, being animated and assisted by the scholars of the university. For on the 29th of *May*, the day of the restoration of King *Charles II.* which tho’

it



it fell on the Lord's day, did not hinder them from taking this opportunity to shew their disaffection to the present government, and great rage against the *Protestant* dissenters. They had pulled down the Presbyterian meeting-place the night before, and burnt the pulpit, and other parts of it, in a triumphant manner; and this evening they destroyed the *Baptists* and *Quakers* meeting-place after the like method.

THE *Baptists* had only a room in a dwelling-house, but this would not protect them from the fury of the *high-church* rabble, tho' it was *Felony* to break into such a place. The man of the house was not at home, and his wife was put into so great a fright, as brought her into a dangerous sickness. They contented not themselves with destroying the pulpit, forms, and other things, which they found in the room used for a meeting-place, but also rifled the whole house, and carried off several of the household goods, and pulled down the front of it, whereby those parts the family dwelt in lay open, and exposed to the weather; so that, as the man of the house himself declared, they did about *forty* pounds damage there.

IN a short time after there was published by the *torics* a very partial and lying account of the *Oxford* riots, supposed to have been written by one or more of the  
scholars

scholars of the university. In this they endeavour to do much more mischief to the *Baptists*, than that of destroying the room they met in, by casting such an *odium* upon them, as would, if true, have exposed them to the hatred of all sober people. The passage is short, tho' full of malice. I will therefore set it down in their own words.

*A lying  
story forged  
at Ox-  
ford.*

‘ BEFORE this, says the author of the pamphlet\*, I should have told you, that the rabble pulled down a room formerly made use of by the Anabaptists, near the castle, tho' lately, the sect has lost its name, as well as its credit here, by a famous prank of the last teacher's, who christened two wenches in the morning, and was found in bed between his new converts at night.’

To spread this scandalous *malicious* story the more effectually, they put it at length in the title page, and published it in *three* of the *tory* news papers †.

*The same  
confuted.*

UPON this, all the enquiry possible was made by the *Baptist* ministers at *London*, and they could find no foundation for it: The last minister that preached there, for some time, was Mr. *John Toms*, a worthy gentleman of an unblemished character, and universally respected as an honest and sober

\* Page 5.

† Examiner, Post-boy, Weekly Journal.

man. When he removed to *London*, which was some years before the few *Baptists* that were at *Oxford* joined themselves to the *Baptist* church at *Abingdon*; since which time they have only had a lecture at *Oxford*, on week days, supplied one week by Mr. *Collet*, elder of the *Baptist* church at *Coat*; and another week by Mr. *Fuller*, elder of the *Baptist* church at *Abingdon*. To the latter of these a letter was sent, acquainting him with this scandalous report, and desiring him to give what account he could of the matter.

IN his answer he assured the ministers, that the charge was utterly false, groundless, and malicious; that he supposed it to be invented by *Abel*\*, and his masters, and that he thought it ought to be contradicted in the most public papers; and if it could be come at, to prosecute the authors and publishers of the same.

Soon after this the master of the house at *Oxford*, in which the *Baptists* kept their meeting, came to *London*. He was a member of the church of *England*, and never was a dissenter; he came to the monthly meeting of *Baptist* ministers at the Coffee-house in *Finch-lane*, where they enquired of him concerning this scandalous report. He assured them, that he had lived in that place *twenty and two*

\* *The publisher of the Post-boy.*

years ; that no minister, that had preached there, ever lay under such a charge, and that he never so much as heard of such a report as this, till now he came to *London*, and was told of these papers ; and of all this he offered to take his oath, if they desired it.

THE author of this lying pamphlet they could not find, no name being put there-to, and they found it not practicable to prosecute the printer or publishers, because there was no name, place, or time, put to the story ; nor did they think fit to publish any confutation of it, because the papers were of no reputation, and continually filled with such notorious lies ; neither did they hear of any person of common sense or honesty, that gave any credit to it. However I thought fit to take this notice of it, lest hereafter, when it might not be so easily confuted, some author of greater note, should lick it up and publish it, to expose the *Baptists*, as they have too often been served ; and since the reverend Mr. *Neale* has so lately set them an example, to revive this their defaming practice, I was willing to be aforehand with them.

ANOTHER *Baptist* meeting-house spoiled by the high-church rabble, was at *Wrexham* in *Denbighshire*, on the 16th of *July* following ; here, as in most places where they made these riots, they went first to the *Presbyterians* place, and demolished that,



that, next they went to the *Baptists*, and having gutted it, as they termed it, then they beat down the walls, and so left the timber work standing.

THESE frequent tumults, under a pretence of shewing their zeal for the church, and to insult the dissenters, were the forerunners of a very *great* rebellion in the nation against the King and government. Several thousands in *Scotland* and *Lancashire* took up arms for the *pretender*, and were headed by several of the nobility and gentry, who proclaimed him king of these realms by the name of *James III.* in many places. But the manner of their rising, the mischiefs they did, and the success which God was pleased to give his Majesty's forces against them, are more proper for a state history. It was happily quell'd by his Majesty's wife counsels, and successful arms, conducted by the duke of *Argyle* in *Scotland*, and the lord *Carpenter* in *England*, two consummate generals, trained to the art and glories of war from their youth; carrying terror in their very names, and commanding victory where-ever they led such courageous troops, under the auspices of so good a King. After this the land was at rest ('bating some small troubles, at the subsiding of such a ferment) and the moderate severity inflicted on such as were principals in the rebellion, deterr'd some  
from

from the like attempt, and reduced others to a better mind.

I CANNOT, upon the mention of a *rebellion*, avoid the *sensation* of that at *Munster* in *Germany*, which has occurred to me in so many *pædobaptists* authors, who have improved it, tho' very unjustly, to reflect an *odium* on all those who they are pleased to stile anabaptists, notwithstanding the same has been again and again sufficiently confuted. All historians about the seditions in *Germany*, confess thus far ingenuously ; That the intolerable oppressions of the magistrates then and there, was one great occasion of their rise and progress to that heighth which they attained.

BUT this *unnatural* rebellion (in which there was not one called an anabaptist ; nay, not so much as one, as ever I could hear, that was a dissenter from the established church ; but it was wholly composed of *papists*, and members of the church of *England*) was the wicked design and contrivance of some years past, and intended to subvert the established government, and the good laws of this kingdom, to extirpate the true *Protestant* religion among us, and to destroy its professors, and instead thereof to introduce and settle *popery* and *arbitrary* power. Oh, horrid design ! what rivers of *Protestant* blood

blood must have been spilt, had this *unnatural* conspiracy taken effect? In which such great numbers of persons, of different degrees and qualities, concerned themselves, and acted, pretending an uncommon zeal for the church of *England*, and uniting their endeavours, with professed papists, to accomplish it; notwithstanding by a concurrence of many wonderful providences, it pleased God to give a quiet and peaceable accession to his most gracious Majesty to the throne of his ancestors; to which he was received with one full voice, and consent of tongue and heart, and the united joy of every good subject and good *Protestant*, as their only lawful and rightful sovereign. And altho' from the moment his Majesty ascended the throne, his reign had been one series of wisdom, justice, and clemency; his labours constant, unwearied, and successful, to retrieve the honour and reputation of these nations, to establish the trade, and recover the wealth of his kingdoms. And altho' all imaginable encouragement had been given to the church of *England*, and all tenderness shewn, even to his *popish* subjects, and his constant care had been to procure the universal good of his people; yet, to delude, disorder, and corrupt the minds of his Majesty's good subjects, the most groundless jealousies were fomented against his wise and happy administration;  
and

and in many parts of his kingdoms, the most unnatural, unexampled riots, and tumults, were procured, stirred up, and encouraged, against his peaceable *Protestant* subjects, under false pretences of zeal for the church of *England*.

THE lord *high Steward* thus concludes his excellent speech made to *six* of the condemned lords for this unnatural rebellion, previous to their sentence. ‘ I must, says he, be so just to such of your lordships, as profess the religion of the *church of Rome*, that you had one temptation, and that a great one, to engage you in this treason, which the others had not; in that it was evident, success on your part must for ever have established *popery* in this kingdom, and that, probably, you could never have again so fair an opportunity. But then, good God! How must those *Protestants* be covered with confusion, who enter’d into the same measures, without so much as capitulating for their religion, that ever I could find, from any examination I have seen, or heard; or so much as requiring, much less obtaining, a frail promise, that it should be preserved, or even tolerated.’

IT is well known, that some of those concerned in this unnatural rebellion, were once highly satisfied with the justness of the *Protestant* succession, and so continued for some considerable time. How they  
came



came to alter their sentiments, and join themselves to the *tory, jacobite* party, may, probably, be attributed to a restless ambition, which encreased with their exaltation. And tho' they had formed a design, to set aside the *Protestant succession*, in the illustrious house of *Hanover*, those who were suspected to be most deeply concerned in it, bore their disappointment with a good grace. They seemed as well satisfied with his Majesty's peaceable accession to the throne, and attended the solemnity of his proclamation, with as chearful a countenance as any; tho' some will not stick to say, that there were many aking hearts, under smiling and hypocritical countenances on that day. However that be, it is certain, that in a short time they recovered themselves so far from the fright, as to lay no small claim to the King's favour.

' THE King (says the reverend Mr. *Stackhouse* \*) they gave out, intended to become an universal father to his people, and not to care for any particular party; his religion, said they, was nearest akin to the church of *England*, and most consonant to those high doctrines in it, that they professed; and the form of his government abroad could not but countenance their notions of *passive obedience*,

\* *Life of Dr. Atterbury, late bishop of Rochester, p. 72.*

‘ and other exaltations of the royal prerogative; upon these presumptions they  
 ‘ promised themselves an equal share, if  
 ‘ not a superiority above their fellow-subjects, in the King’s affections; and accordingly none were speedier in their  
 ‘ congratulations, and warmer in their oblations of service than they. The lord  
 ‘ viscount *Bo—g—ke* was not only one,  
 ‘ that first signed the royal proclamation,  
 ‘ but sent an early account thereof to the  
 ‘ court of *Hanover*, with great expressions  
 ‘ of joy, and tenders of his duty; however, he came soon after to be removed  
 ‘ from his office of secretary of state. The  
 ‘ earl of *M——* writ an artful letter to  
 ‘ his Majesty, dated *Aug. 30. 1714. O. S.*  
 ‘ desiring him not to credit any misrepresentation, which party hatred might possibly  
 ‘ make of him, but to accept him for  
 ‘ as faithful and dutiful a subject and servant,  
 ‘ as ever any of his family had been to  
 ‘ the crown, or himself to his late mistress  
 ‘ the Queen.

‘ THE duke of *Or——d* went to wait  
 ‘ upon the King in all the state and magnificence imaginable, upon his first landing at *Greenwich*, and even out-did himself, as well as the rest of the nobility,  
 ‘ in the splendor of his equipage, to testify his greater reverence and respect; but  
 ‘ was soon given to understand, that his  
 ‘ Majesty had no longer occasion for his  
 ‘ ser-

‘ service in the quality of captain-general,  
‘ but would be glad to see him at court.

‘ THE earl of *Ox—d*, tho’ he was  
‘ not in company the night the King land-  
‘ ed, was one of the earliest next morn-  
‘ ing, in hopes of a kinder reception, from  
‘ the sense of some secret practices; but it  
‘ was with much ado that he obtained the  
‘ bare honour of kissing his hand, without  
‘ ever changing one word with his Majesty.  
‘ Nay, the very bishop of *Rocheſter*, ſoon  
‘ after the coronation was over, offered to  
‘ preſent the King (with ſome view no  
‘ doubt, of ſtanding better in his favour)  
‘ with the chair of ſtate, and royal canopy,  
‘ his perquiſites, as dean of *Westminster*;  
‘ but the offer being rejected, with ſome  
‘ neglect, it ſtuck to his heart, I have  
‘ been told, and turned to reſentment and  
‘ indignation.

‘ THESE inſtances of inſinuation, and  
‘ ready addreſs to his Majesty, adds he, I  
‘ thought proper to mention, in order to  
‘ let my reader ſee, that pride, ambition,  
‘ and a diſappointed hope, were the true  
‘ motives of ſuch mens diſaffection. That  
‘ the greateſt *tories* in the nation would  
‘ have ſerved his Majesty very willingly,  
‘ had he continued them in their offices,  
‘ and adminiſtrations; that they then be-  
‘ gun to meditate a revolt, when they  
‘ found their prince’s favour alienated, and  
‘ places of power and emolument confer-

‘ red on others. That the *pretender* con-  
 ‘ sequently owes them no great thanks for  
 ‘ their present allegiance to him, when  
 ‘ the first fruits of it were so liberally of-  
 ‘ fered to another; has no great reason to  
 ‘ depend on their fidelity, who have made  
 ‘ him no more than a centre to their dis-  
 ‘ gust; and a common refuge in distress;  
 ‘ nor any confidence to place in their ser-  
 ‘ vices, which spring from necessity more  
 ‘ than choice, and may at any time be  
 ‘ withdrawn by any act of grace, and re-  
 ‘ vocation of attainders.

‘ *Qui tali auxilio, et defensoribus istis*  
 ‘ *Indiget, ille miser.*

‘ The party finding themselves thus exclu-  
 ‘ ded from the King’s favour, and destitute  
 ‘ of all hopes of attaining their employments  
 ‘ again, resolved upon other measures, and be-  
 ‘ took themselves to another master. *Bo--ke*  
 ‘ and *Or--d* made their escapes into *France*,  
 ‘ and thence threaten’d *England* with a sud-  
 ‘ den invasion. The earl of *M—* went into  
 ‘ the highlands of *Scotland*, and there began  
 ‘ a formal rebellion. *Foster* in *Northum-*  
 ‘ *berland* was actually in arms, and many  
 ‘ more conspirators were ripe for an insur-  
 ‘ rection. The *pretender*’s declaration art-  
 ‘ fully enough penned, and adapted to the  
 ‘ prevailing discontents of the nation, was  
 ‘ posted up in most market towns, and in  
 ‘ some places his title proclaimed.



I CANNOT but observe here, how these *Jacobites* have now assumed to themselves a new character, by which they would be distinguished, tho' their design is only to poison his Majesty's loyal subjects, and draw them into their party. I mean, that of calling themselves the *country party*, and pretending to be in the country interest. A glorious character indeed! But, *Can the Ethiopian change his skin?* What can be expected from a party, at the head whereof are some, who from their most early appearance in public have distinguished themselves in opposition to the *Protestant* establishment, and strove to prevent the succession in the illustrious house upon the throne; and are the same who gave countenance and support to the designs of our enemies abroad, and who have been ready, upon every occasion, to foment our divisions at home; who under the once favourite name of *Tories* were zealous enough to risque themselves and fortunes, in forwarding the designs and views of *Rome*, to introduce the *pretender* upon the throne of these kingdoms. These are they, whose resentment against the public measures of the government has always increased, as a concern for the liberties, and preservation of our present constitution has increased in the administration. It is well known, they were warm promoters of the measures taken in the

last four years of the reign of her late Majesty Queen *Anne*, and have been zealous assertors of the expediency of those measures ever since; and they are they, that would not allow us the liberty of instructing our own children. These are the gentlemen *Caleb* would fain persuade us, are now our friends, and in the interest of our country. But let us wisely beware of them, and not trust them, till time, and incontestible experience shews, they are loyal to his Majesty, and grateful to his ministry; who have nothing more at heart, than the true interest of *Great Britain*.

Anno  
1715.

To return to our history. On the 18th of *Aug.* 1715. the reverend Mr. *Jonathan Owen*, an Independent minister, renounced the error of *infant sprinkling*, and was *baptized* by Mr. *Richard Adams*. He was a man of good report, and had been very famous among the Independents, for his solid and orthodox preaching. Several years he had been the elder of a large congregational church in *Deadmans place, Southwark*, and was very much followed; but upon a difference arising betwixt him and his people, they parted by consent, after which he preached for some time to a much less assembly, at a hall in the city. He was now about *threescore* years of age, and had a sufficient estate of his own to maintain him. He declared, that he had for some years been attended with doubts  
about

about the lawfulness of *infant baptism*, but declined examining the controversy, or giving way to the convictions of his own mind about it. Immediately after his *baptism* he preached a sermon to those that were present, from these words, *Who hold the truth in unrighteousness*. And endeavoured to shew, what is meant by the truth; what it is for men to hold it in unrighteousness; whence it is they are so prone to do thus; and the great sin and danger of their so doing. In the application of this discourse he took occasion to acknowledge, that he had himself for some years been guilty of this sin, stifling those convictions and struggles he had in his own mind, concerning the *true gospel baptism*; and added further, that some circumstances with respect to his ministry of late, had occasioned his looking more particularly into this controversy, and that by prayer, and consulting the word of God, he was convinced, that *baptism* belonged *only* to *believers*, and was to be performed by *immersion*; and that, next to these means, his conviction was owing to that unanswerable book of Dr. Gales, entitled, *Reflections on Mr. Wall's History of infant baptism*. Rom. i. 18.

THO this gentleman was not so popular and famous, as he had been in his younger days, yet the change of his judgment and practice in the point of infant baptism,



made a great noise in the town, and several of the *Pædobaptists* cast many uncharitable reflections upon him. Among the rest, the scurrilous author of the *Weekly Journal* joined, who was very careful to pick up any thing which he could make a story of to expose and banter the dissenters. He thought fit to publish an account of this matter to entertain the town; tho' he does it with many mistakes, as well as great profaneness of wit, in his paper of the 17th of *Sept.* following. 'A great bewailing, says he, lately fell among the *Independents*, who frequent the meeting-house in *Deadman's place*, for the loss of *Jonathan Owen*, who turned *Anabaptist*, and left the cure of their souls to Mr. *Killinghall*, an excellent artist at *Joyners* work. However, Mr. *Owen* dived over head and ears at *Horsely-down*; but has risen again, and got safe out of the waters, wherein he only purified himself in the tub of salvation. He is now to be seen at *Pewterers-hall* in *Lime-street*, where any that would be converted, may hear him uttering the following, and such like ejaculations. My eyes begin to be opened, and I declare, that I have stood against the Gospel light above *thirty* years; but into the vineyard, lo! I am come, at the *eleventh* hour, to squeeze some of the fruitful grapes.'



THIS was from a party of men from whom the *Baptists* could expect no better treatment, and therefore troubled not themselves to confute the lies and banter in that scurrilous pamphlet. But soon after this they were attacked upon this head from quarters of more reputation, who, like the reverend Mr. *Neal*, must have but little charity for the *Baptists*, seeing they turned up such a story to expose the *Baptists*, or rather the use of *immersion*. For a letter was sent from *Bewdley* in *Worcestershire*, assuring the ministers at *London*, that it was a common report among the *Presbyterians* and *Independents* in those parts, that Mr. *Owen* had liked to have lost his life by his *new baptism*; and that there was but an *inch* between death and him; in which they were desired to send down an account of that matter, because the *Pædobaptists* made a great noise about it, and cast several reflections upon their way of *baptizing*.

THIS story is so like Mr. *Neal*'s, respecting Mr. *Oates*, that it seems to me to be from the same original; but, however, I won't be positive, there may be likeness and different origins; and I would hope Mr. *Neal* had no hand in it. But in answer to this story the following certificate was drawn up and signed, and sent as desired.

WHERE-

MS. penes  
me.

WHEREAS we are informed, that a report is spread abroad, that when Mr. *Jonathan Owen*, late *Independent* minister, was *baptized by immersion*, he was in great danger of his life, and that there was but an inch between him and death, as they express it. We whose names are under written, being present at the *administration*, do testify, that the said report is utterly false, and that his *baptism* was performed with great decency and safety; and immediately after Mr. *Owen* himself both prayed and preached to the spectators present. Witness our hands,

‘ <i>Rich. Adams</i> ;	administrator,
‘ <i>Humphrys</i> ,	‘ <i>Mark Key</i> ,
‘ <i>Matthews</i> ,	‘ <i>Benj. Stinton</i> .’

I FIND in this year a generous gift of a worthy gentleman of the *Baptist* persuasion, to the poor of the several churches of this denomination. He employed the reverend Mr. *Benjamin Stinton* as his *almoner*. The letter of advice given with the money, will shew the nature and extent of this charity, and may be an example worthy the imitation of those, whom God has so blessed as to render able. I shall therefore insert it; and it was as followeth.

OCTOBER 2. 1715. One hundred Guineas delivered to Mr. *Benjamin Stinton* by *Tho. Hollis*.

MR. *Stinton* is entreated to pay to the Deacons of the several churches underwritten, the sums annexed to their names; and the deacons are desired to receive it as an *extra* gift to their poor, with the advice of their minister. And if they please to give a list of the names, and how distributed; signed by the Deacons, and witnessed by the minister, if he pleases.

Churches.	Gui- neas.	To whom Paid.
Mr. <i>Hodges's</i> - -	10	Mr. <i>Grange</i> .
Mr. <i>Allens's</i> - -	10	Mr. <i>Darby</i> .
Mr. <i>Stinton's</i> - -	10	Mr. <i>Atkins</i> .
Mr. <i>Elliot's</i> - -	10	Mr. <i>Alling</i> .
Mr. <i>Wallin's</i> - -	10	Mr. <i>Tickner</i> .
Mr. <i>Noble's</i> - -	10	Mr. <i>Staples</i> .
Mr. <i>Rees's</i> - - -	5	Mr. <i>Borrows</i> .
Mr. <i>Harrison's</i> -	5	Mr. <i>Perkins</i> .
Mr. <i>Parkes's</i> - -	5	Mr. <i>Eaton</i> .
Mr. <i>Wilson's</i> , late	5	Mr. <i>Sharp</i> .
Mr. <i>Skeep's</i> - - -	5	Mr. <i>Watson</i> .
Mr. <i>Savage's</i> - -	5	Mr. <i>Harper</i> .
Mr. <i>Douglas's</i> -	5	Mr. <i>Chamberlain</i> .
Mr. <i>Adams's</i> - -	5	Mr. <i>Toms</i> .

In this year also, two of the Baptist congregations at *London*, whose elders had been removed by death, were supplied with

Mr. Tho. Harrison  
ordained  
an elder.

with others. One was the church that meets in *Little Wild-street* near *Lincoln's-Inn Fields*, which had been some years under the care of the reverend Mr. *John Piggott*; they chose for his successor Mr. *Tho. Harrison*, whose father and grandfather had both been elders of *Baptist* churches; he was solemnly ordained by prayer, and imposition of hands, *April 18.*

Mr. Tho.  
Ridgway  
ordained.

1715. The other was the church that had been gathered by Mr. *Elias Keach*, son of the famous Mr. *Benjamin Keach*; but their last pastor was Mr. *John Nichols*. They had for some years met in *Goodman's Fields*, at a large meeting-house erected for them; but were now removed to a small meeting-house in *Angel-alley* in *Whitechapel*. These chose Mr. *Tho. Ridgway*, who was on the 20th of *October* set apart, without the laying on of the hands of the elders, according to the usage of several independent churches in *England*.

Anno  
1716.

Tho. Ely  
conforms to  
the ch. of  
England.

IN the year 1716, one *Thomas Ely*, a *Baptist* minister, conformed to the church of *England*, and was ordained by the bishop of *London*. He had been a very troublesome man, and guilty of several disorders; one while professing the *Arminian* or *Remonstrants* scheme; another while a zealous *Calvinist*; and while he was a *Baptist* minister, stood *Godfather* to the child of a rich relation, from whom he had some expectations. When he was  
accused



accused of this he denied the fact, tho' the clergyman, the midwife, and the nurse, testified it. He was first a member of Mr. *Gimmit's* congregation in *Moorfields*, but not meeting with that encouragement there which he expected, he removed to that church of which Mr. *Douglas* was pastor, where he was also disappointed; and after some time brought under the censure of the church for lying. After this, upon Mr. *Piggott's* decease, he endeavoured to procure himself chosen elder of that congregation, but not succeeding in this, he caused a division in the church, and set up a meeting at a little distance, with such persons whom he had prevailed upon, by his preaching, and insinuating conversation. When he wanted to be ordained elder over this small number, he first applied himself to the *Calvinist* ministers to do it; they refusing, he next attempted to prevail on the *Arminian* elders to grant it to him; but none of the ministers in *London*, who were acquainted with his character and conduct, would be concerned in it. At last he persuaded two or three country ministers, who came out of *Buckinghamshire*, to do it. But in about a year's time, finding that his number did not encrease much, and that there was no great gain to be made in this way, he was resolved to try his fortune in the established church; and upon application to the  
bishop

bishop of *London* was admitted into orders, and found it easier to get an ordination in that church, than among the despised *Baptists*.

*The committee of the three Denominations encreased.*

AT a meeting of the committee of the three denominations of the dissenters, it was agreed, that it was proper to encrease the number of the said committee, there being frequently a disappointment when a meeting was summoned, by reason of sickness, or persons being out of town, &c. It was also concluded, that the addition should be two of each denomination, which was accordingly recommended to the several bodies, who agreed with the committee. The *Presbyterians* choosing three (*Dr. Williams* being dead) who were *Mr. Christopher Taylor*, *Mr. John Evans*, and *Mr. Smith*. The *Independents* chose *Mr. Neal*, and *Mr. Ridgley*; and, the *Baptists* chose *Mr. Abraham Mulliner*, and *Mr. John Noble*.

IN this year a publick charity was promoted among the *Baptists*. Several *French* ministers, refugees in our nation for their religion, made application to them for relief. They being very ancient, having no congregation, and by reason of the changes in publick affairs, were deprived of the allowance they used to have from the government, they represented their case in the following letter, which two or three of them brought to the *Baptist* ministers, at  
their

their usual meeting, at the *Hanover Coffee-house* in *Finch-lane*.

*To the reverend our most honoured brethren,  
the pastors and ministers of the baptized  
congregations.*

THE *French* ministers, banished their native country for the cause of their holy religion, humbly represent to you, that in the year 1696, the court having suspended for some time, the subsistence which used to be granted them, they were obliged to apply themselves, to the charity of their most honoured brethren, the ministers of the *baptized* churches, who liberally assisted them in their necessities. At present being afflicted with the same, or greater necessities than ever, by having been entirely forsaken for the last two years and half of the *Queen's* reign, and a year and half of *King George's*, they take the liberty again to implore your Christian and brotherly assistance, humbly beseeching you, if there is any consolation in Christ, if any comfort of charity, if any communion of spirit, if any cordial affections, you would compleat our joy in assisting us, in such manner as your piety and charity shall judge proper. Our great ages, and continual infirmities, warning us every day of our approaching end, giveth us just cause to believe, that this shall be the last time we shall address our selves to  
you,

you, at least in the like case. In the mean time we pray the Almighty to bless your persons, your families, and your churches, with all blessings temporal and eternal, which is the ardent and sincere prayers of,

At London,

30 July,  
1716.

Bacon, 77 years old,

Francis Gronguet, aged 74 years,

Jn. James Solixbac, 82 years old,

Samuel Vehard, 84 years old,

added by another hand, Monf. Gomare.

THE ministers, after enquiry had been made concerning the men, and their circumstances, agreed to collect something for them. Five of the churches collected for them 13 l. 7 s. but how much was collected in the whole I do not find.

IN this year the *Baptist Church* at *Turners Hall* chose Mr. *Tho. Dewhurst* for their pastor, and had him solemnly set apart to that office, according to the usage of the congregational churches. Their former pastor, Mr. *Ebenezer Wilson* having been dead near two years, a brief account of whom I shall give in the chapter of the *Baptist* ministers.

TOWARDS the end of this year, a letter was sent from the *Baptist* churches in *Pennsylvania* in *America*, wherein they gave a large and particular account of the beginning and progress of the Gospel in those parts, the present number of their churches, the names and circumstances of their ministers,



sters, with several other particulars which I have taken notice of in *Vol. I. p. 122.* And whereas they also desired, to keep up a correspondence with the *Baptist* ministers in *England*, and particularly those at *London*; and that they would assist them with money, books, &c. for the preservation, and further promoting of the truth in those parts. This letter was communicated to the ministers at their monthly meeting, and each elder that would had a copy of it to lay before their congregations; and two generous gentlemen being acquainted with the matter, *viz.* Mr. *Tho. Hollis*, Mr. *John Taylor*, the one sent *twelve* of Mr. *Burkit's Annotations on the New Testament*, directing, that each minister in those parts might have one. The other sent about *twenty* pounds worth of older books, with several of the *Baptists* catechisms, to be disposed of as the ministry should think proper. And the elders at *London* sent the following epistle in return to the letter, along with the said books.

M.

To

*To the elders and churches of Jesus Christ at Pensilvania in America, baptized upon profession of their faith, the elders of the baptized churches in and about London send greeting.*

*Honoured, and beloved brethren,*

**W**E received yours of the 20th of July 1715. and were not a little pleased with that particular account you therein give us of the beginning and progress of the Gospel in those parts of the world, and of the number and present state of the churches, for which we return you our hearty thanks. We have not all had opportunity yet to read it in our several congregations, but design so to do at a convenient time. We rejoice to hear of your welfare, and bless God that he has enabled you, by his grace, to stand fast in the truth, against all opposition; and that after so many troubles and temptations, most of you are settled again in peace, and blessed with an able and successful ministry. May you continually go on with the same zeal and courage, and we shall not fail to offer up our sincere prayers to God, for your farther establishment in the faith, and comforts of the Gospel. And as we have abundant reason to believe the representation you make, of the difficulties and hardships which you still labour under;

under ; so we assure you, of our readiness to do any thing in our power for the advancement of the Gospel, and promoting the truths of Jesus Christ among you. We have recommended your case to two generous gentlemen, Mr. *Tho. Hollis*, and Mr. *John Taylor*, who have, for your present encouragement, sent over a parcel of books, which we hope will come safe to your hands, and be distributed as they have directed. As to a fund for the support of the ministry, we have not yet been able to raise any such thing for the benefit of the churches in *England* ; tho' our interest has suffered very much in some parts of this kingdom for want of it ; so that there cannot, at present, be any thing of this nature expected. However, if it should please God to bless our churches with rich and generous members, we should gladly encourage a fund for the promoting the Gospel in foreign parts, as we find there is among some other denominations of *Protestants*. For the present, we heartily embrace your proposal of keeping up a correspondence by letters, and shall be very ready to negotiate any affairs for you, relating to the interest of religion, either with particular persons, or the government. We hope you enjoy a full liberty for the exercise of your religion, and live in peace and amity with the other denominations of dissenters, as, blessed be



God, we do here, and have a hopeful prospect of its continuance. And we recommend it to you as our advice, that you would endeavour after as great an union and correspondence with those of different persuasions, as the truths you profess will permit of; but especially, that you carefully maintain love and union among yourselves, and keep up your associate meetings for that purpose. And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, and remain,

London,  
Jan. 4. 1716.

*Your brethren in the faith and  
fellowship of the Gospel.*

P.S. Please to direct your letters to Mr. Benjamin Stinton, at Horsely-down, in Southwark.

THIS was signed by the body of *Baptist* ministers in general, who then met together once a month, to consult and take care of the interest of the whole, without any distinction. A laudable practice, and worthy to be revived; for our Lord himself has observed, *That a house divided against itself cannot stand.*

TOWARDS the end of this year, the *Baptisterion* at Mr. Allen's meeting-place in *Barbican* was finished. There had been

great



great want of a convenient and handsome place to *baptize* in for many years, and after many enquiries and consultations, this was fixed upon as the most convenient place; the meeting-house being very large, and a large empty space behind it, fit to be turned into convenient rooms for the minister, and persons to be *baptized*, to dress and undress in. The persons who took upon themselves the management of this affair, and to defray the charges of it, were *Tho.* and *John Hollis*, esqs; both *Baptists*, tho' members of an independent congregation. And here I must beg leave to observe, because Mr. *Neal* is pleased to charge the *Baptists* with narrowness of spirit, for refusing *unbaptized* persons into their communion, that the case between the *Baptists* and the *Independents*, upon this head, vastly differ. A *Baptist* cannot hold *sprinkling*, *pouring*, or any kind of washing, besides *dipping*, to be *baptism*, till it be fairly proved from scripture or antiquity. We have a cloud of witnesses, even *Pædobaptists*, who were never under Mr. *Neal's* cloud, as he was pleased, by way of contempt, to term scripture-baptism, that affirm *Immersion* is *baptism*, and was submitted to by our Lord himself, and practised by his Apostles. Now, the *Independents* can make no objections against receiving into their churches persons who have submitted to the *scripture-baptism*.

And as they are the nearest of the reformed churches to the *Baptists*, and once included them, 'tis no wonder they still retain among them some of that persuasion. I do not know, whether Mr. *Neal* has any of that denomination with him, probably if he had, the *Baptists* might have had a just, instead of an unjust representation of their character and sufferings.

THE *Independents* must be owned to be a worthy and pious people, truly Christian, and such who stood up, in the worst of times, for the civil and religious liberties of the people; *Choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.* But whether it would not be more to the credit and reputation of *baptized believers*, to strengthen the churches of their own persuasion, by uniting with them, I shall leave to God and their own consciences. But to return,

THIS *Baptisterion*, or cistern, is fixed just before the pulpit, the sides and bottom of which are made with good polished stone, and round the top is put a kirb of marble, about a foot wide; and round it, at about a foot or two distance, is set up an iron rail, of handsome cypher work; under the pulpit are the stairs that lead down into it, and at the top of these are two folding doors, which open into the three rooms behind the meeting-house, which are

are large, and handsomely wainscotted. Under one of these rooms there is a well, sunk down to the spring of water; at the top of this there is a leaden pump fixed, from which a pipe goes into the bason, near the top of it, by which it is filled with water; at the bottom of the bason there is a brass plug, from whence there goes another pipe into the said well, to empty it again.

THE charge of making this *Baptistery*, and repairing the meeting-house, to make it fit for this use, amounted to more than *six hundred* pounds; and all that were to have liberty to use it, had license granted them in manner following.

*Minories, Nov. 20, 1716.*

Mr. *John Kinch*,  
Mr. *Rich. Drew*,  
Mr. *John Darby*,

*Gentlemen,*

ACCORDING to the power reserved to us, in our articles of agreement with you, we do hereby give free license to Mr. ——— to baptize in the Baptistory in your meeting-place, and to make use of the pulpit, and conveniencies prepared for that purpose, so often as he may have occasion, at all convenient times, paying two

M 4

shillings



shillings a person to be baptized. Witness our hands,

*Tho. Hollis,*  
*John Hollis,*

THIS certificate is carried to one of the persons abovementioned, and entered into a book for that purpose; in which there is also kept a register of all the persons names there baptized, and by whom.

THO' the two gentlemen above named took on them the ordering and directing this affair, and reserved to themselves the power of determining, who should have liberty to use the place; yet they did not design to be at the whole charge, especially when they found it amount to so great a sum. Therefore, with what the congregation, whose meeting-house it was, were obliged to pay, by a contract made at first, there was, upon application made, after it was finished, to the several baptized churches in and about *London*, raised towards this charge, *one hundred thirty and seven* pounds; and the aforesaid gentlemen paid the rest.

MR. *Jonathan Owen*, of whose baptism mention is made in the preceeding year, being about to remove to *Bristol*; the *London* ministers being desired so to do, sent the following letter of recommendation with him.

To



To our honoured, and well beloved brother,  
Mr. Andrew Gifford.

Dear Sir,

BEING informed, that Mr. *Jonathan Owen* has lately been at *Bristol*, and having preached several times to your congregation, they have thought fit to call him to take a part of the ministry with you in that church; and that he is now about to remove himself and effects from *London* to *Bristol*. But, that in order to a more full and entire satisfaction, you have desired to have a *testimonial* from the *London* ministers concerning him. We therefore, whose names are underwritten, think ourselves obliged, in answer to your desire, and in justice to Mr. *Owen*, to give you the following account.

HE has for many years been a *Pædobaptist* minister, among those of the congregational persuasion, and for a considerable time had the care of a large and flourishing church of that denomination; and always, to the best of our knowledge, behaved himself suitable to his holy profession, as a christian, and his character, as a minister. He has, of late, publicly renounced his *infant-baptism*, and was on the 18th of *Aug.* 1715. baptized by our honoured brother Mr. *Richard Adams*, in the presence of several other ministers;  
since

since which he has received the Lord's supper, with the church meeting in *Devonshire square*, and preached to divers of our congregations with approbation. We hope he may be very serviceable to the interest of Christ, and particularly of *that truth* by which we are distinguished. We conclude with our hearty prayers, that the Lord may bless and succeed your labours together, and commend both him and you unto God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, and remain,

*Your brethren in the faith, and  
fellowship of the Gospel,*

*Benj. Stinton, Rich. Adams,  
Edw. Wallin, Nath. Hodges, and others.*

Anno  
1717.

IN the beginning of the year 1717. the *Protestant* dissenting ministers agreed to present another address to his Majesty. Tho' they had presented one soon after the breaking out of the rebellion, yet they had presented none upon the suppression of it, when most corporations, and public bodies of men, throughout his Majesty's dominions did it. Now they had an opportunity to wait upon his Majesty with greater advantages than before; his Majesty being newly returned from his hereditary dominions in *Germany*, and a plot concerted between

tween the *Swedes*, and some of our *English Jacobites*, to invade the nation, was discovered. After it was agreed that they should go up with an address, they had more difficulties and struggles before they could agree upon one, than usual. Some were for having them speak plainly of the hardships the Dissenters lay under, and of the little regard that was had to them, notwithstanding their stedfast loyalty to his Majesty, and zeal for his house and interest. Others thought, that an address of this nature would come better from the *Laity* than the ministers. An address therefore, without any complaints, or reflections, was drawn up by the committee, and afterwards passed the approbation of the whole body; but by the contrivance of some a stop was put to its being carried up.

THE committee was again called together, and it was agreed, that a new one should be drawn up, and that some gentlemen of the *laity* should be invited into the committee, to assist on the public occasions. Thus these gentlemen began to see the expediency of having judicious *laymen* joined with them, to assist in the management of public affairs; and had they fixed upon a number sufficient to have been a *ballance* in their debates, I doubt not, but much trouble might have been saved to them. But they agreed, that the *Presbyterians* should choose but *three*, and the others



others *two* each. Accordingly the *Presbyterians* chose Mr. *Barrington*, Mr. *Grey Nevil*, and Mr. *Atwood*; the *Independents* chose Mr. *Gould* and Mr. *Hollis*; and the *Baptists* chose Mr. *Goddard* and Mr. *Marlow*.

THESE gentlemen met with the *committee*, and agreed to advise and assist, but not to join in going up with the address. An address therefore was prepared in the name of the dissenting ministers only, as usual; and after it had received the approbation of the whole body, was presented to his Majesty by Dr. *Calamy*, attended with *twelve* more of the ministers, *four* of each denomination; and the next day after it was published in the *Gazette*, with his Majesty's answer to it, as followeth.

*St. James's, March 4.* this day the *Protestant* dissenting ministers, of the several denominations in and about the cities of *London* and *Westminster*, being introduced by the right honourable Mr. secretary *Stanhope*, presented the following humble address to his Majesty.



*To the King's most excellent Majesty,*

*The humble Address of the Protestant dissenting ministers, of the several denominations, in and about the cities of London and Westminster.*

*May it please your Majesty,*

**T**H<sup>O</sup>' we are very ambitious of professing the allegiance and duty we owe to your Majesty, on every occasion; yet we never make these professions with greater readiness and alacrity, than when your Majesty's government is unhappily threaten'd with any disturbance at home, or from abroad. Such occasions giving us the best opportunity to express that zeal and fidelity, by which we are always desirous to be distinguished. As we offered up constant prayers to almighty God, for the safety of your Majesty's person, while you was abroad, and have since sent up our humble thanks, for your Majesty's safe return to these your dominions; so we reckon it our great felicity, among the rest of your faithful subjects, that your Majesty is in this your kingdom, before a *rebellion*, concerted between a *restless faction*, and some foreign ministers, was to break out.

WE congratulate your Majesty, with all humility, on the success of your  
coun-

‘ councils abroad, which tends to secure  
‘ your person and government, from the  
‘ *malicious* designs of your enemies; and  
‘ that, as your Majesty, upon visiting your  
‘ hereditary countries, saw some branches  
‘ of your royal family in health, so, upon  
‘ your return from them, you found your  
‘ kingdoms in peace and tranquility, by  
‘ the prudent administration of his royal  
‘ highness the prince of *Wales*; and her  
‘ royal highness the princess, recovered  
‘ from a danger, which gave all your Ma-  
‘ jesty’s good subjects the utmost anxiety  
‘ and concern.

‘ WE take liberty, to return your Ma-  
‘ jesty our most dutiful thanks, for those  
‘ privileges which we enjoy in common  
‘ with the rest of your subjects under your  
‘ government, by which the honour,  
‘ commerce, and credit of this nation, are  
‘ so far retrieved and improved, and its  
‘ security so much advanced; and also,  
‘ for the steps which your Majesty has  
‘ been pleased to take towards repairing  
‘ the damages, which several of our per-  
‘ suasion suffered by the late *rebellious tu-*  
‘ *mults*, pursuant to the address of the ho-  
‘ nourable *house of Commons*, and your  
‘ Majesty’s most gracious answer.

‘ WE unfeignedly wish your Majesty,  
‘ as entire a possession of the hearts of all  
‘ those of your subjects, that have been so  
‘ unjustly and violently set against you, as  
‘ your

‘ your Majesty has of the affections of all  
‘ of our persuasion throughout your do-  
‘ minions. Among us, we know not,  
‘ that you have an open, a secret, or a  
‘ suspected enemy, nor any, who, not-  
‘ withstanding what they have suffered  
‘ from your Majesty’s enemies, or the  
‘ neglect they have hitherto met from  
‘ others (for whose sakes, and with whom  
‘ they have been always content to suffer)  
‘ can be brought to the least degree of in-  
‘ difference, about any thing that concerns  
‘ your Majesty, your family, or your ad-  
‘ ministration. We reckon it our pecu-  
‘ liar glory, that during the late *unnatural*  
‘ *rebellion*, there was not any of our prin-  
‘ ciples, who did not express the utmost  
‘ zeal for the suppressing it, in their seve-  
‘ ral stations and capacities.

‘ YOUR Majesty’s penetration will, we  
‘ doubt not, easily lead you to discern, that  
‘ such a body of your faithful subjects,  
‘ deserve to be distinguished in another  
‘ manner, than by *marks of infamy*, their  
‘ consolation is, that they were put under  
‘ some of them, for what was hoped, at  
‘ that time, would have been for your  
‘ service; had your Majesty, and the na-  
‘ tion, found it so, we had been the more  
‘ easy.

‘ WE think it the particular honour of  
‘ the *Protestant* Dissenters, that their strict  
‘ adherence to the interest of your illustri-

‘ ous



‘ ous family, before your Majesty’s acces-  
‘ sion, and their loyalty to it since, have  
‘ drawn upon them so much of the fury  
‘ of some of their fellow subjects. We  
‘ are not conscious, what else could ren-  
‘ der us obnoxious to them; our princi-  
‘ ples being, as we hope, the most friend-  
‘ ly to mankind, and amounting to no  
‘ more, than those of a *General Toleration*  
‘ to all peaceable subjects, universal love  
‘ and charity for all Christians, and to act  
‘ always in matters of religion, as God  
‘ shall give us light into his will about  
‘ them.

‘ WE do not so much as expect or de-  
‘ sire any thing, that ought to give any  
‘ one the least disturbance; we only wish,  
‘ that under your Majesty, as the com-  
‘ mon Father of all your loyal people,  
‘ those of our persuasion might not want a  
‘ capacity, as we hope your Majesty will  
‘ find, they never want an inclination, to  
‘ promote the true interest of the *Prote-*  
‘ *stant* religion, and of their country.

‘ May the great God continue to mul-  
‘ tiply his blessings upon your Majesty,  
‘ and every branch of your royal family;  
‘ and after you have many years ruled  
‘ faithfully for God on earth, may you  
‘ reign gloriously with him for ever in  
‘ heaven.



*His Majesty's most gracious answer.*

‘ I THANK you for your dutiful and affectionate address. I am fully convinced of the loyalty and zeal of the *Protestant Dissenters*. I will give order for the speedy payment of the damages they have sustained in the late tumults; and they, and you, shall always have my protection.’

ON the 1st of *March* this year, an account was brought to some of the *Baptist* ministers, at their usual meeting at the *Coffee-house* in *Finch-lane*, That there was in a few days to be a public dispute in *Northamptonshire*, between the *Baptists* and the *Quakers*; that several of the principal *Quakers* in town were very much concerned at it, apprehending, that at this juncture it might be attended with very ill consequences, with respect to the dissenters in general; and that therefore they desired to confer with some of the *Baptists* about it; accordingly several of both denominations met together that evening.

*A public dispute intended between the Baptists and the Quakers.*

THERE had been a publication made of this intended dispute, almost thro' the whole county abovenamed, and it was now but *four* days before the time appointed for it to begin. The *Baptist* ministers at *London* knew nothing of it till now; but the *Quakers* had written to

N

their

their friends about it; in order to get those that were best able, down into that county, to manage it on their part. However, when it was considered, that there had lately been several *tumultuous* and *riotous* assemblies in diverse parts of *England*; that there was just now a discovery made by the government, of a design to invade these kingdoms by the *Swedes*, and some of the late *rebels*, that were fled into foreign parts; and also, that at this very juncture several friends of the dissenters, were soliciting both the *court* and *parliament*, to shew favour to the dissenters, as being loyal and peaceable subjects. These things being debated, it was agreed on both sides, to advise the putting off the designed disputation, and in order to this, the following letter was sent unto them.

London, the 1st day of the 1st month,  
1714.

*A letter to  
prevent it.*

WHEREAS we are informed, that a public disputation is designed, between the *Baptists* and the people called *Quakers*, at *Burton* in *Northamptonshire*, or thereabouts, on the 5th day of this instant, upon some of those points wherein they differ one from another. We, whose names are underwritten, having consulted together on this affair, and apprehending, that the said public meeting may be attended with very bad consequences, considering

dering there has been several *tumults* lately in *England*, and an *invasion* designed, by the enemies of our King and country being lately discovered; and also, that several disaffected persons would be glad of the least occasion to represent the peaceable dissenters as fomentors of tumults and disorders, as well as themselves. We therefore earnestly entreat, and desire our friends, as well on the one side as the other, that they would decline the said public assembling, and lay aside their intended disputation, and subscribe ourselves,

*Your hearty friends and well-wishers,*

<i>John Noble,</i>	}	the elders of several <i>Baptist churches in London.</i>
<i>Mark Key,</i>		
<i>Edw. Wallin,</i>		
<i>John Skeep,</i>		
<i>Benj. Stinton,</i>		

<i>Geo. Whitehead,</i>	}	your friends called <i>Quakers.</i>
<i>John Butcher,</i>		
<i>John Knight,</i>		
<i>Simeon Warner,</i>		

CARE was taken to convey several of these letters down, to be given to those, who were to manage the dispute, either before, or at their coming together, which was done accordingly, but without its intended effect.

IT happened, that those who were to manage this dispute, on the part of the

*Baptists*, were of that sort, which are called *generals*. This being unknown to those at *London*; and as all the *Baptists* that signed the letter were such as were called *particulars*; so those in the country having little knowledge of them, had no regard to them; and not having advice of this letter by any other hand, but what the *Quakers*, who went from *London* to assist in that dispute, gave them, knew not what management might be in it.

THE dispute therefore was held at the time and place appointed, and a great number of people were present; and so far were they from taking the advice sent them, that at the conclusion of this meeting they appointed another, to dispute on some points in difference, which they had not time to debate then.

THE day fixed upon for the next disputation was the 4th of *June* following; and the *Baptists* finding that the *Quakers* brought some of their best qualified men from *London* to assist in the last dispute; and being informed they designed to do so again, they were resolved to take the same method. Accordingly they wrote a letter to Dr. *Gale*, desiring him to come down, and assist in vindicating their principles, at the time and place abovementioned.

THE doctor communicated this to several of the ministers, who still were of the same opinion, that it was better to decline  
such



such public disputes at this time, than promote them; and as before, the *Quakers* applied to the *Baptists*; so now the *Baptists* made application to them, to desire another meeting on this occasion, and accordingly they met together at the *Hanover Coffee-house* in *Finch-lane*, on the 3d of *May*, to consult of this matter, where they drew up, and signed the following letter, to be sent to the disputants in the country.

*London*, the 22d of the 3d month,  
called *May*, 1717.

*To our friends in Northamptonshire, who  
go under the denomination of Baptists and  
Quakers.*

WE are informed, that notwithstanding the advice sent in a former letter, there was a dispute held betwixt several of you, on the 5th day of the first month, called *March* last; and that, as the effect of that, there is another proposed to be had on the 6th of the 4th month next, called *June*; of which we declare our dislike, as well as of the former; for tho' we hope we have the same zeal for our principles, and love to whatever we have embraced for truth, as any of our brethren; yet we think such public disputes don't tend to promote it, they being usually followed with very ill consequences, as well as that the present state of public affairs renders them at this time more especi-

ally unseasonable. The event of the former meeting doth shew, that the consequent is like to be worse; for, from contending, we perceive some on both sides are grown hot, which we fear, if not watched against, will destroy mutual love, arise to strife and envy, be a means to exasperate those who are of a different persuasion from us, give a handle to the enemies of both to misrepresent us to the government, and at last end in an unchristian strife and trouble.

WE do therefore earnestly intreat you, as well on the one side, as the other, to forbear the intended meeting, and not to insist upon such public ways of striving with each other, seeing there are other methods, which will be less offensive, and more informing to those who are in search of truth. We hope you will take us, in this whole affair, to be what we really are,

*Your friends and well-wishers,*

*Benj. Stinton,*

*John Gale,*

*Lewis Douglas,*

*Joseph Burroughs,*

*Joseph Jenkins,*

*Geo. Whitehead,*

*John Knight,*

*Tho. Pitslow,*

*Wm. Armitstead,*

*Simeon Warner,*

} your brethren of  
the Baptist per-  
suasion.

} your friends cal-  
led Quakers.

THIS

THIS letter was conveyed to them in time, and was more kindly received than the former; and upon consideration, they agreed, tho' with some reluctancy, to drop their intended disputation.

ON the 20th of *Feb.* this year, Mr. *Richard Allen*, elder of the *baptized* congregation in *Barbican* departed this life; and soon after his congregation chose Mr. *Joseph Burroughs* to be their pastor. He had been a minister in this congregation four or five years before, and they had in the year 1713 desired him to be co-pastor with Mr. *Allen*; but for some reasons he declined it. Upon Mr. *Allen's* death the church with great earnestness pressed him to accept the pastoral care of them. And he being prevailed upon to accept their call, was accordingly ordained on the first day of *May* following. At the same time two other persons were also ordained to the office of *Deacons* in the said church. He is a worthy gentleman of great moderation, learning and piety; but being still living, I must forbear to say any thing further.

HAVING often mentioned ordinations among the *Baptists*, I shall, in this place, shew the manner of their doing it, by giving a particular account of this, at which I was present, which may serve for an answer to those many reflections which have been cast upon the *Baptist* ministers, as if they came not regularly into the ministry.

THE church sent messengers to those ministers, whom they particularly desired to act in this affair, and gave a general invitation to all the rest, to honour them with their presence on this occasion.

THE assembly being come together, at the meeting-house in *Barbican*, on the day appointed, Mr. *Foxwell* went first up into the pulpit, and read the *third* and *fourth* chapters of the first epistle to *Timothy*, after which he prayed for that church, for the persons called to offices in it, for the presence of God, and the assistances of his grace, in the duties to be that day performed.

NEXT Mr. *Benjamin Stinton* went up, and preached a sermon from *Phil. i. 1*. From whence, according to the province assigned him, he endeavoured to explain the office and duties, both of an *elder* and *deacons*. Then followed Mr. *Nathaniel Hodges*, who chose for his text, *Tit. i. 5*. From whence he took occasion, among other things, to explain and vindicate, the *form* of ordination.

AFTER this, the ministers, and those who were to be ordained, being together, in the middle of the meeting-place, where the communion-table used to stand, Mr. *Stinton*, according to appointment, stood up, and said. It is desired, that all those who are members of the church, which usually meets in this place, would draw  
together



together in the middle of the meeting-house, and that the rest of the assembly would separate themselves, either by going into the galleries, or the remote parts of the place. Then directing his speech particularly to the church, he said; we have been informed, by messengers from you, that you have chosen our honoured and beloved brother, Mr. *Joseph Burroughs*, to be your *elder* or *overseer* in the Lord, and have accordingly desired him to take that office upon him; it will, however, be proper, that you should now, in a more public manner, and before this assembly, declare, and confirm your said choice. All you, therefore, who do approve of, and confirm the choice you have made of Mr. *Joseph Burroughs*, to be your *pastor*, and desire that he should now be ordained to that office, be pleased to signify it by the lifting up of your hands. When they had so done, the *negative* was put, but no hand lifted up against it. Then he turned to Mr. *Joseph Burroughs*, and said, Brother *Joseph Burroughs*, as this church has unanimously chosen, and called you, to be their *pastor*; and do earnestly desire, that you would take upon you that honourable, tho' difficult office; so we desire you to signify unto us, whether you do accept of their call, and are willing, for the sake of Christ, and the good of this community, to be put into this office?

HERE-

HEREUPON Mr. *Burroughs* signified, That it had been his desire, for many years past, to be useful to the souls of men in the work of the ministry; and that this continued to be the free choice of his mind, in preference to any other employment; that in pursuance of this desire, he had applied himself to the study of the holy Scriptures, and to other exercises, that might prepare him for public usefulness: That he wished he had made better improvement of his time, and was deeply sensible of his insufficiency for discharging the work to which he was called, suitably to its great importance; but was willing to use his best endeavours, and placed his hope in the goodness of God, who, he was assured, was able to make him successful: That the unanimity, which this church had shewn, in choosing him for their pastor, gave him an encouraging prospect of doing good amongst them: And therefore he declared, that he took the oversight of this flock, not by constraint, but willingly, and should reckon himself obliged, by his acceptance of this people's call to be their pastor, and by being solemnly set apart to the office, to be their remembrancer in the doctrines and precepts of the christian religion, and to watch for their souls, as one who must hereafter give an account; and that he was determined, in every part of his proceeding, to make  
the

the holy Scriptures his only rule and standard.

THEN after a short prayer suitable to the occasion, the ministers present laid their right hands upon his head, and Mr. *Stinton*, in the name of the whole, pronounced the words of ordination, as followeth, viz.

BROTHER *Joseph Burroughs*, We do, in the name of our Lord Jesus Christ, and with the consent of this church, ordain thee, to be an *elder*, *bishop*, or *overseer* of this church of Jesus Christ. And their hands continuing on his head, Mr. *Stinton* put up a short prayer to God, for him and the congregation.

I MUST observe here, That there are some among the *Baptists*, who object against this form of ordination, tho' it is thus usually performed in their churches, believing it favours too much of mens assuming great power to themselves, in their setting others apart to the ministry; and also believing, that the apostles themselves in ordinations, used not this form, *We ordain thee*. And therefore decline pronouncing any words of ordination, and only pray to God for a blessing on the pastor elect, laying their hands upon his head, which they hold is ordination sufficient, and all that they know with certainty respecting the  
pra-

practice of the Apostles, who laid their hands over the persons whom they set apart, and prayed to God in their behalf.

AFTER the ordination of Mr. *Burroughs*, they proceeded to the *ordination* of two *deacons*, which was after this manner.

MR. *Stinton* stood and up said. We must now address our selves again to you, the members of the congregation, that statedly worship God in this place. We were informed by your messengers aforesaid, that you have chosen two persons from amongst yourselves, unto the office of *deacons*, in this church of Christ, *viz.* brother *Matthew Shelswell*, and brother *George Reynolds*. It will therefore be necessary, that you should in this, as you have in the other case, declare and confirm your election. All you, therefore, that do approve, and confirm your former choice of brother *Matthew Shelswell*, to be a *deacon* in this church, and desire that he may now be ordained to that service, be pleased to signify it, by the lifting up of your hands. And then the *negative*.

AFTER this the same question was put, both in the *affirmative* and *negative*, with respect unto the other; and it appeared, they were both unanimously chosen; and upon being asked, whether they accepted the churches call to this work? and, Were willing to take this office upon them?

They



They answered, they were. Then the deacons elect kneeled down, and the ministers laying their right hands upon their heads, ordained them, Mr. *Mulliner* putting up a prayer to God suitable to this part of the solemnity; and then he went up into the pulpit, and entertained the assembly with a very excellent discourse, on 1 *Thes.* v. 12, 13. in which, according to the province assigned him, he treated of the duties of the members of a Christian church to their officers, both *elders* and *deacons*, after which he prayed, then a psalm of thanksgiving was sung, at the conclusion of which the assembly was dismissed with one of the apostolical benedictions.

THIS year the *baptizing-place* upon *Horsely-down* was repaired, and a new meeting-house erected, with dressing rooms adjoining, for the more decent administration of the *ordinance of baptism*. And that it might be an accommodation to the *Baptist* churches in general, the following letter was drawn up, and sent to every one of them.

*Beloved brethren,*

IT being earnestly desired by several persons, that the ancient *baptizing* place at *Horsely-down* should be repaired, believing it will be for the interest of the *Baptists*, and a better accommodation to several of their

their churches, that there should be *two* places kept up for that use, as has been for some years past. And whereas it is designed, that the propriety of this place shall not be lodged in any single person, or in any one community only, but that every congregation that shall advance *ten* pounds towards the charge of its reparation, shall have a propriety therein equal with others, secured to them by a trustee of their own choosing; and that every congregation who shall advance any less sum, shall be intitled to the free use thereof, without paying more for any persons to be there *baptized*, than any other the more favoured whatsoever. We have therefore thought it fit, to communicate this design to all the churches, that so every one that approves of it, may have, if they please, the same privilege with our selves, and an opportunity of joining with us in this good and public undertaking, and take leave to subscribe our selves,

*Your brethren in the faith and fellowship of the Gospel,*

*Nath. Foxwell,*

*John Noble, and others.*

**P. S.** THE charge of erecting a place to preach in, of 30 foot by 20, and three rooms of 11 foot square, between that and the Baptistry, and repairing the bason,  
and

and seats round it, is computed at 100 *l*. The charge of the pulpit and seats, and several new suits of apparel, &c. at 30 *l*. more.

THIS place being built, after the manner, and for the uses aforementioned, it was enter'd according to the act of toleration, in which there is this clause, *viz.* 'That no congregation, or assembly for religious worship, shall be permitted or allowed by this act, until the place of such meeting shall be certified to the bishop of the diocese, or to the arch-deacon of that arch-deaconry, or to the justices of the peace, at the general quarter sessions of the peace, for the county, city, or place in which such meeting shall be held, and registred, &c.'

AND because this is to be done, for every meeting-house, or place where persons assemble for religious worship, I shall here insert the copy of the certificate, as a precedent in such cases.

*E. Reg. Dom. Epi. Winton, &c.*

THESE are to certify whom it may concern, That on *Monday* the third day of *June*, one thousand seven hundred and seventeen, the certificate following, *viz.* Whereas a place is erected for religious worship in *Horsely-down Fair-street*, in *Southwark*, in the county of *Surrey*, now in the possession of *Tho. Roats*, for the

the use of those *Protestant* dissenters that scruple the *baptizing of infants*, we whose names are here under-written do testify the same, and desire it may be recorded, according to the act of parliament in that case made and provided. Dated *May 20*, 1717.

*Benj. Stinton,*  
*John Noble,* and others.

was brought into the registry of the lord bishop of *Winton*, and is there register'd accordingly.

*W. Chapman, Reg. Dep.*

THE churches that contributed towards the defraying the expence and charge of this *Baptisterion*, and thereby became proprietors thereof, were,

Mr. <i>Nath. Foxwell's</i> , which paid 20 £	
Mr. <i>Benj. Stinton's</i> - - - - -	20
Mr. <i>Edw. Wallin's</i> - - - - -	20
Mr. <i>Mark Key's</i> - - - - -	10
Mr. <i>John Noble's</i> - - - - -	10
Mr. <i>Tho. Dewhurst's</i> - - - - -	10
Mr. <i>Lewis Douglas's</i> - - - - -	10
Mr. <i>Benj. Ingram's</i> - - - - -	5
The church at <i>Deptford</i> - - - - -	10

MR. *Abraham Mulliner*, for the church in *White's Alley, Moorfields*, tho' they did not become proprietors, yet generously contributed to the charge thereof 8l. 10s.

AFTER



AFTER this an *indenture* was made, in order to secure the place for the intended use, and to give all the *trustees*, chosen by the churches, an equal right in it. By this *indenture*, Mr. Foxwell, Mr. Stinton, and Mr. Wallin, who had taken the lease and built the place, made over a right and propriety to the rest, equal with themselves, and they obliged themselves equally with them, to perform the covenants of the lease, and to bear their part and proportion of the rent, taxes, reparations, &c.

THIS year also, in return to a letter with a parcel of books sent last year to the ministers of the *baptized* churches in *Pennsylvania*, was received one letter from the church at *Philadelphia*; and another from an association of elders and messengers of the churches met in those parts, of which the following are a true copy.

*Philadel. Sept. 13. 1717.*

*The church of Christ at Philadelphia in Pennsylvania, baptized upon profession of faith, to the elders of the Baptist churches in and about London, especially those concerned lately in writing to us, Christian salutations.*

*Beloved brethren,*

YOURS of the 4th of Jan. last came to hand, with the books, from our esteemed brethren, Mr. Hollis and Mr. Taylor,

*Taylor*, for which beneficency we return our hearty thanks, on the behalf of all our heirs interested in the benefit of the same. Having not seen but few of our brethren abroad, we thank you for recommending our case to the above worthy benefactors. We likewise thank them for their generosity, in bestowing liberally; but above all we thank our good God, that brought us to the fellowship of his son, and having with him given us all good things to enjoy. We take this donation of books as a token of divine favour, in regarding us in our low estate. We trust and hope, and wait also for the return of the smiles of God's face unto us, and that he will yet bless us, not utterly forsaking us, that are but a remnant. Many have fallen like untimely fruit, but notwithstanding we are preserved to this day; give God glory on our behalf. We do assure you, your letter and books has met with welcome entertainment among us generally; the seasonableness thereof has much revived our spirits, and tended much to cement us in love in this city, it being a sun-shine upon the dispersion of a cloud; the particulars of the one or the other we judge proper to suspend, tho' we cannot look back upon them without amazement. Your letter was read in our meetings; in town and country. We concluded, that the books may be disposed of

as intended; the *family books* for the benefit of well disposed folks; the *annotations* to be for particular qualified persons, the other books for public use, for our leading brethren to resort to, lodged here in the city, to be lent and returned again: whereby the rising generation may have the benefit of them as well as the present.

THE contents of the letters, and a catalogue of the books, are recorded in our church book, to prevent all mistakes. The generality of our associated congregations, so far as we know, are in peace, but few additions any where lately; tho' within few years past all our churches increased more or less; the country being over-run with Quakerism, that generally they will not hear, and them that would durst not, by reason of their awful strict discipline. But God can give another shock to the kingdom that sits as Queen here, and thinks to see widowhood no more.

THIS place has had most of the errors of the ancients new dressed over, but, thro' mercy, they seem to creep more and more into holes; but the errors about the personality of the Holy Ghost, and about original sins non-imputation, with others, lurks about the tents of some denominated *Baptists*, who utterly disown us, and we, indeed, them. One *Hammond's*, a *Baptist's* book, is much in respect with some

here; what is made of a day famous in *Jewry*, we'll leave; but if some substantial informing tracts were in their hands, may be it would be otherwise. By reason that here is no material alteration since our former, we shall conclude with our hearty love to you all, hoping, that as you have been acquainted with our estate, we shall not be forgot by you in your solemn addresses to the throne of grace, for such blessings and favours, as God knows, we want, and that might tend to the glory of his name, hoping likewise to have the continuance of the comfortable correspondence, happily begun with you by letters. Not willing to be further tedious in writing, or burdensome in regard of complaints and expectations, we commit you all to God, that can make all blessing to abound to you and us, remaining

*Your brethren in the Gospel of our  
Lord Jesus Christ,*

At our meeting for  
business on the be-  
half of the whole  
church.

*Abel Morgan,  
Samuel Jones,  
Wm. Kinnerly,  
Edwd. Church,  
and eight more.*

DIRECT to *Abel Morgan, or Edward  
Church, in Philadelphia.*



*To our reverend brethren, the elders of the  
baptized churches in and about London;  
and to our good and generous benefactors,  
Mr. Hollis and Mr. Taylor,*

*We the elders, ministers, and messengers of  
the churches under the same denomination  
in Pensilvania, and the Jersey's in Ame-  
rica, met in our general meeting, held at  
Philadelphia the 22d, 23d, and 24th of  
Sept. send our most hearty salutations.*

*Beloved brethren in our Lord Jesus Christ,  
grace be unto you, and peace from God our  
Father, thro' our Lord and Redeemer,*

**Y**OUR letters we have seen, and the  
books according to the catalogue, are  
come to hand, and by our brethren in the  
city settled prudently, whereby all of us  
may have the benefit thereof, that our  
successors may profit as well as we. The  
fame of this makes some rumour abroad  
and profit at home, that we hope this good  
work may bring forth, yet more good fruit  
to the advantage of religion, and the glory  
of God, the which we hope will be re-  
turned an hundred fold of benefit to your  
selves, according to the seed sown. The  
generality of the soundness of the authors,  
is a singular advantage in this country, and  
what we find otherwise we will endeavour  
to distinguish. We think, that the very

minds of the commonality of the people here are tainted with Arminianism, Socinianism, and what not; that the common notion of religion among them is like a leprous house, not to be mended by patching, but rebuilt by pulling down, and discovering the foundation, and that all be laid upon the right foundation of the covenant of grace; which we generally labour to do, and so we go against the current of the times, that others that may succeed, may see no cause to lament our going before them. And this we will do, God permitting. We hope to hear from you the next opportunity that may present; so returning our hearty thanks to you, for the favours already shewed us, we remain,

*Your brethren in the Lord, and  
fellowship of the Gospel,*

*Tho. Abbot,  
John Burrows,  
and nineteen more.*

IN this year likewise Mr. *Joseph Stokes*, a Presbyterian minister at *Horsham* in *Sussex*, wrote an octavo pamphlet in defence of the practice of baptizing children, in answer to that learned treatise written by Dr. *Gale* against it. He intitled his book, *A compassionate plea for infants, or remarks on Dr. Gale's Reflections on Mr. Wall's History of infant-baptism*. In this he charges the

the doctor with misrepresenting some of his authors; giving a false account of facts, and endeavours to enervate several of his arguments. It is pretty well fitted to misguide and prejudice the common people, who cannot well be judges of that part of the controversy, which both Dr. *Wall* and Dr. *Gale* chiefly insisted upon; their works being principally designed for the use of the learned. But both this, and his former book, intitled, *A Survey of infant-baptism, and the mode of baptizing*, was well answered by Mr. *John Tasker*, in three letters to the said Mr. *Stokes*.

THE next thing worthy of notice, is an account of the *scheme*, which was this year contrived for the support and maintenance of honourable ministers of the *Baptist persuasion*. The purport of it was as followeth.

WHEREAS several ministers, and other persons, who have the interest and welfare of the *baptized churches* in *England* very much at heart, have observed for some time with great trouble, the little union and correspondence that there is between those of that denomination; the great decay of that interest in some parts of *England*, and the difficulty they have to keep up the public worship of God with any tolerable reputation in other parts; the great want of able and qualified



persons to defend the truth; and to supply those churches that are in want of ministers; the poverty and distress which some employed in that sacred office are exposed to, for want of a competent maintenance for themselves and families; and the frequent applications that are made to some private persons on these occasions, who neither have ability to help all, nor opportunity to enquire into the truth and circumstances of every particular case.

It is therefore proposed, and earnestly desired by the said persons, that a public *fund* or *sum* be annually raised, to redress these grievances, and more especially for the support and maintenance of honourable ministers, and providing for the succession of such.

THAT this *fund* shall be for the use and advantage of those churches *only*, who go under the denomination of *particular Baptists*.

THAT it be begun by taking subscriptions, and making public collections for it, in the several congregations of that persuasion in *London*, and parts adjacent, and by the free gift of such persons whom God hath blessed with an ability, and disposition, for such an expensive and pious charity.

THAT as soon as a competent sum be either advanced or subscribed, the ministers and messengers of the several churches



concerned, be desired to meet together, to agree upon proper methods for the disposing thereof to the intended uses.

THAT the elders and messengers chosen by the churches, shall have liberty to invite any other gentlemen, who are contributors to this good design, to act with them as managers herein; provided they are not members of those churches who are represented by their messengers.

THIS noble design, by confining it to the use and advantage of those churches *only*, who go under the name of *particular Baptists*, seems to be too much limited.

BUT this narrow plan had not long been laid, when some ministers and others, chiefly of those who hold the doctrine of *general redemption*, met and consulted how to establish one of a more extensive nature; and to contrive a method, whereby all pious and useful ministers of the *Baptist* persuasion, without distinction, might have their exigencies relieved; and likewise young men of good dispositions and promising abilities encouraged in their studies, with a view to the ministry.

IN this catholic design, their numbers encreasing, they formed a *scheme*, wherein they declared, that it was far from their intention to oppose their brethren, already engaged in this good work; but only to render what they had begun more extensive; and that accordingly they should be  
ready

ready to join with them in any proper measures for attaining so good an end. But they took notice with concern, that whereas the late *scheme* of their brethren excludes a considerable number of churches both in city and country, and is applied only to the relief of persons of one particular character; many worthy and useful men already in the ministry are neglected; besides, that very little provision appears to be made for qualifying others to fill their places, as they shall become vacant. They proposed therefore, that a larger supply should be provided, for the support of the present ministry; which, under the direction of prudent managers, might be distributed without distinction, to all, as their exigencies may require, who agree in the practice of *baptizing* by *immersion*, upon profession of faith, and appear to be sober, pious, and faithful, in the discharge of their work; and that due provision likewise be made for the education of pious and sober young men, who are enclined to devote themselves to the work of the ministry; that a succession of able men might not be wanted, as the necessities of the churches shall call for their labours.

I SHALL forbear transcribing any of the rules agreed on in this *scheme*, excepting some few relating to students; whereby a regular and stated provision is made for  
training

training them up; whereas, in former times, the learned men of this denomination used to be provided for, either at the charge of their parents, or of some few persons joining together.

ONE instance, instead of many, we have in the reverend Dr. *Benjamin Grosvenor*, who was educated at the charge of his parents. He was, about the the year 1689, *baptized* by Mr. *Benjamin Keach*; became a member of his church, and continued so about seven or eight years. He preached privately at Mr. *Keach*'s house, before him and several others; who finding him to be a youth of promising abilities, encouraged his going under instructions to be better fitted for the work of the ministry. Soon after his return from his studies, he declared, that it was his opinion, that *infants* ought to be *baptized*; that the *government* of the church ought to be in the *eldership*, and not in the *members*; and that *unordained* persons ought not to preach. These things moved the church to deal plainly with him; they recommended to him the reading impartially Mr. *Tombe's Examen*; and appointed proper persons to discourse these points with him. After much time spent between the church and him in *controversy* upon these points, without any effect, he desired a dismissal: But not being determined where to fix himself, they were necessarily obliged to grant his request,



request, and did dismiss him in a general manner from his membership with them.

I THE rather made choice of this instance, because the Doctor, and my self, seem to be upon a *par* with respect to the turn which both of us took, from the way in which we were educated. He, from a *Baptist*, became a *Pædobaptist*; I, from a *Pædobaptist*, became a *Baptist*. My education, was under the patronage of the church of *England*. The first light, as to *baptism*, that I received, was from her *catechism* and the *rubric*; which led me on my first scruples to read the books, written by the reverend gentlemen of her ministry, who were eminent for their piety, learning and moderation. I soon perceived their concessions; and tho' I found by reading others, that many of the learned *Pædobaptists* of all denominations did inveigh most bitterly against the *principles* and *practice* of the *Baptists*; yet the few amongst them of more moderation, seeming to speak more agreeably with the scriptures, gained the ascendant: And in the end, I resolved thro' grace to make the Scriptures my only guide in this point; and accordingly submitted to be *baptized* in the manner there prescribed, and was added to the same church from whence the Doctor was dismissed. *The reason of my belief and practice*, I have set forth in the course of these papers.

BUT



BUT to return, The *Articles* relating to *Students*, in the *scheme* last mentioned are as follows, *viz.*

THAT as any persons shall be recommended to the society, in order to be encouraged as *Students*; before their admission, inquiry shall be made by a committee of the managers, with respect to their morals and piety, as well as to their abilities, and proficiency in learning; and such only shall be received, who have been *baptized* by *immersion*, on profession of faith, and are members of some *baptized church*, and in whom it may reasonably be hoped, there is a real love to religion, as well as a good disposition for literature.

THAT *three* years at least be allowed to the *students* to go through their academical studies; and that it shall be in the power of the managers to grant *four* or *five* years, if they shall judge, that the circumstances of the case require and deserve it.

THAT all *students*, who have behaved themselves well, thro' the course of their studies, upon a testimonial from their respective tutors, or any other sufficient evidence, as well of their sober conversation, as proficiency in learning, shall be allowed any sum not exceeding *twenty pounds per annum* for *one* or *two* years after finishing their said course of studies, at the discretion of the managers.

IN pursuance of this catholic *scheme*, numbers of pious and useful ministers, both of the *general* and *particular* persuasion, have been comforted under their difficulties, and several young men trained up in a course of academical studies, and others assisted with books. And more good would still be done in all these respects, if the gentlemen in the other *Scheme* could be persuaded to take down their *partition-wall*, and unite the whole *Baptist Interest*: Which upon such a plan as this, might easily be done; but upon the other can never be.

HAVING thus traced the History of the *English Baptists* from their origin to this period of time, which has given them liberty to declare publicly, what before they practised privately, as their opinion, That a due regard ought to be had in training up regularly, such pious persons, as seemed well disposed for the work of the ministry, I shall now take the liberty to give some account here of a few of those gentlemen of the *Baptist persuasion* who were famous for their piety towards God, and their zeal, for the interest of religion in the world; and begin with,

Thomas  
Hollis.

MR. *Thomas Hollis*, who was a *Baptist* by profession, tho' a member of the congregation of which the reverend Mr. *Jeremiah Hunt* is elder. The character he gave this pious gentleman in his funeral sermon,  
he

he declares in the dedication, to be exactly just, tho' it may by some be esteemed blameable for its shortness. ' He had, ' says Mr. *Hunt*, an early turn for religion. His mother dying when he was ' about *twelve* years of age, he expressed ' an extraordinary and uncommon sorrow; ' and his father to allay, and direct his ' grief, tells him, *worldly sorrow worketh death, but godly sorrow worketh repentance to salvation, not to be repented of.* ' Which, by the blessing of God, proved ' a happy occasion to give a right turn to ' his thoughts, and attending Mr. *Fisher* ' at *Sheffield*, he had the change to salvation, which the apostle speaks of under ' his ministry, according to his own apprehension.

' His temper and complexion were naturally warm; this, when he had received a serious and religious ply, occasioned an uncommon zeal for the honour ' of God, and the interest of Christ, and ' for these great and valuable purposes he ' early devoted part of his encrease. He ' maintained ever in his mind a lively sense ' of the evil of sin, and arrived to a considerable share of Scripture-knowledge. ' He walked in the ordinances of the Gospel, and in communion with this church ' above *sixty* years, near the period of time ' which is allotted to man in this world. ' His faith was strong, steadily trusting in ' God



‘ God, and relying on his promises. His  
‘ patience remarkable ; tho’ he was so un-  
‘ happy as to be blind many years, I ne-  
‘ ver heard him make the least complaint,  
‘ the several years I had been acquainted  
‘ with him. He trained up his children  
‘ in the knowledge and practice of reli-  
‘ gion, and set before them an example of  
‘ holiness, and in particular of public, pri-  
‘ vate, and secret devotion, which, by his  
‘ instructions, he recommended to them ;  
‘ and was so happy, as to see his pious  
‘ care successful. If he had given any of-  
‘ fence, as sometimes it would happen  
‘ through the warmth of his temper, he  
‘ would not disdain to ask pardon, tho’ of  
‘ an inferior, conscious it was the com-  
‘ mand of his Lord. He delayed not do-  
‘ ing good to his death ; but during his  
‘ life cast about how he might be service-  
‘ able to his relations ; and in a particular  
‘ manner to the ministers of Christ, where-  
‘ in he greatly abounded. His charity  
‘ was not confined to a party, tho’ it  
‘ might extend more to those who were of  
‘ his own persuasion, being sincere, and  
‘ thinking himself in the right. He de-  
‘ nied himself, and lived frugal, that he  
‘ might more extensively express his good-  
‘ ness. Various methods he took to be  
‘ publicly useful ; distributing books pro-  
‘ per to encourage religion and virtue,  
‘ promoting schools for instruction of the  
‘ poor



poor to read and write, and contributing to the building of places of worship. He erected and founded *two* churches at *Rotheram* and *Doncaster*, and established schools at each place for teaching youth; not only communicating in his life to their maintenance, but bequeathing some encouragement after his decease. He freely contributed to the building of a place at *Sheffield*, and when that proved too little, he liberally imparted to the building of a larger; and purchasing the less, converted it into an almshouse, wherein *sixteen* poor persons dwell, to which he has left a small endowment. He was so happy, as to live many years, in full assurance, formed on scripture-grounds (for he used to say, faith and repentance were the work of a christian every day) and founded on the merits and intercession of Jesus Christ, of an endless state of rest and happiness. And tho' through great age he at last declined, the images and ideas which the Scripture furnished him with, were the last that were effaced in him. When he was in his dying agonies, which were stronger than usual, at those advanced years, he was asked, whether he desired to be with Christ? And he answered with an uncommon strength of voice, Yes! Yes! Thus he *lived to Christ*, and we have no

‘ reason to doubt, *but death proves to him*  
 ‘ *gain.*

*Tho. Hollis, Esq;* the eldest son of the  
 aforegoing Mr. *Tho. Hollis*, was as noted  
 for public works of charity as his father,  
 and inherited not only his estate, but his  
 graces also. The reverend Dr. *Hunt*, in  
 the funeral sermon he preached to the so-  
 ciety, of which he was a member, occa-  
 sioned by his death, gives this character of  
 him, *viz.* ‘ That when he was a young  
 ‘ man he made a public profession of  
 ‘ Christ, and joined himself to this *society*,  
 ‘ of which he has been a *member* about  
 ‘ *fifty* years. The sense he had of the  
 ‘ obligation he was under to this, and of  
 ‘ the advantages that arise from comply-  
 ‘ ing with it, made him ever press it up-  
 ‘ on others, and recommend it to their  
 ‘ practice. He was careful to observe at-  
 ‘ tentively his own conduct, and for that  
 ‘ reason wrote memoirs in short-hand for  
 ‘ many years, which he afterwards com-  
 ‘ mitted to the flames. The love of the  
 ‘ Scriptures soon appeared. When busi-  
 ‘ ness invited him abroad into *France*, and  
 ‘ other places, at that time a young man,  
 ‘ the new Testament was his constant  
 ‘ companion. Public worship, and in this  
 ‘ society to which he stood related, he  
 ‘ steadily and constantly attended, and was  
 ‘ seldom or rarely absent, nothing but  
 ‘ sick-

‘ sickness, or something very extraordinary, preventing him. His respect to  
‘ ministers, for their works sake, was  
‘ great and unusual. He was pleased with  
‘ their conversation, and especially when  
‘ it was instructive. He never allowed  
‘ himself to speak more severely of any of  
‘ the performances of preachers, than that  
‘ he should not choose to sit constantly under  
‘ such a ministry. He was very steady  
‘ in family worship, and regular in the  
‘ time of performing it, to which the  
‘ smallness of his family did not a little  
‘ contribute. He was, when in business,  
‘ constant and regular, and so good a manager  
‘ of his time, that he always redeemed  
‘ a part of it, for the improvement of  
‘ his mind by reading. He was careful in  
‘ the choice of his books, and would often  
‘ say, that the little leisure he had  
‘ made it necessary. Towards the close  
‘ of his life he told me, that he had laid  
‘ aside the reading of those books as  
‘ required great attention, and contented  
‘ himself with those which were wrote in  
‘ a more easy, and practical manner, and  
‘ were fitted to raise and excite devotion.  
‘ How well he behaved to his relations,  
‘ you, who are his relatives, are perfectly  
‘ apprized ; with what prudence and faithfulness  
‘ he advised in any affairs of consequence ;  
‘ and with what tenderness and compassion  
‘ he received the news of any  
‘ distress,

‘ distress, that in the course of providence,  
 ‘ did arise to any of you. His public spi-  
 ‘ ritedness was remarkable and uncom-  
 ‘ mon. Distant and remote countries, as  
 ‘ well as *Britain*, will miss him, and la-  
 ‘ ment his death. The communities to  
 ‘ which he stood related received instances  
 ‘ of his distinguished bounty; and what  
 ‘ makes this part of his character the more  
 ‘ shining, is, that his goodness was not  
 ‘ confined; or restrained to a party.

‘ Two years before his death, feeling  
 ‘ his strength to abate, he lived in a con-  
 ‘ stant expectance of his dissolution. In  
 ‘ his last illness, before his senses failed  
 ‘ him, desirous only that his relations  
 ‘ would do what might satisfy themselves,  
 ‘ and not expressing any solicitude about  
 ‘ the event, he discovered a calmness and  
 ‘ serenity of mind, which was agreeable to  
 ‘ all about him. When one of his rela-  
 ‘ tions put him in mind of the pleasure  
 ‘ that he must have from a review of his  
 ‘ well-spent life, tho’ it was in the scrip-  
 ‘ ture-scheme no foundation for a claim to  
 ‘ merit, he expressed his satisfaction, and  
 ‘ approved the distinction. And to the  
 ‘ same relative, in his latest moments, he  
 ‘ declared his affections to all his relations,  
 ‘ the church in particular to which he  
 ‘ stood related, and to all the churches of  
 ‘ Christ. Thus died this good man: Thus  
 ‘ he dropped like a shock of corn fully  
 ‘ ripe,



‘ripe, in the *seventy second* year of his  
‘age.’

No sooner did the death of this worthy,  
pious gentleman, reach the distant churches  
in *New England*, but from the highest to  
the lowest they seemed affected with the  
sense of the greatness of their loss, by the  
death of this their most generous and noble  
patron of learning and religion; and there-  
fore his friend and correspondent Mr. *Ben-  
jamin Colman*, pastor of a church in *Boston*  
at *New England*, did preach a suitable ser-  
mon upon this occasion, at the lecture in  
*Boston*, *Apr. 1. 1731.* before his excel-  
lency the governor, and the general court;  
whereupon the next day in council, it was  
ordered, ‘That *Benjamin Lynde*, Esq; with  
‘such as shall be appointed by the ho-  
‘nourable house of representatives, be a  
‘committee to give the thanks of this court  
‘to the reverend Mr. *Benjamin Colman*,  
‘for his sermon preached yesterday, on  
‘occasion of the death of *Tho. Hollis*, Esq;  
‘of *London*, who has merited highly of  
‘this government, and people, by his li-  
‘beral benefactions to *Harvard College*,  
‘for the promoting of learning and reli-  
‘gion in this province; and that they de-  
‘fire a copy of the said sermon for the  
‘press.

‘Sent down for concurrence,

‘*J. Willard*, secr.

‘ IN the house of representatives, *Ap. 2.*  
 ‘ 1731. read, and concurred; and Mr.  
 ‘ *Willis*, and Maj. *Brattle*, are joined in  
 ‘ the affair.

‘ *J. Quincey*, speaker.

‘ *Apr. 2.* 1731. consented to,

*J. Belcher.*

THIS sermon was accordingly printed at *Boston* in *New England*, and intitled, *The Friend of Christ and his people*; and dedicated in the following manner;

*To his excellency,*

*Jonathan Belcher, Esq;*

*Captain-general, and governor in chief, in,  
 and over his majesty's province of the  
 Massachusetts-Bay in New England.*

*And to the honourable, his majesty's council,  
 and house of representatives, in general  
 court assembled.*

IN this dedication, says the reverend author, ‘ Your excellency began your public  
 ‘ life, with a generous and noble expence  
 ‘ for the serving your country, and I pray  
 ‘ God to repay you, both in temporal and  
 ‘ spiritual blessings.

‘ *MR. Hollis* merits also to be named  
 ‘ among great men, and to stand before  
 ‘ kings. The honours which the general  
 ‘ court have once and again done to his  
 ‘ name

‘ name and memory, are pillars of gratitude for future generations to look on, with great veneration. He was one of those *righteous men* that should be had in everlasting remembrance. Like *Araunah*, he gave as a prince for the house of his God. And like *David* the king, he <sup>1 Chron. xxix. 6,</sup> set his affection, and prepared with all <sup>9, 10.</sup> his might, of his own proper goods, of silver and gold.’

IN the introduction to his text, which was the words of Christ to his disciples, *Our friend Lazarus sleepeth*, he tells his John honourable auditors, ‘ That it is upon the <sup>xi. 11.</sup> tidings of the decease of a dear, and honoured friend to Christ, and unto these churches of our Lord Jesus, that I bring you these words at this time. And I think our Lord will give me leave to put the name of *Hollis*, as it were, into my text, and accept the grateful offering to his own name, for all the pious friendship which his servant has shewn unto us for his name’s sake.

‘ KNOW therefore, my fathers, the fathers of my country, and the fathers of our college! And I am glad, that the tear of gratitude, and love, which I have to drop over the distant grave of our common friend and benefactor, is in this honourable presence and audience, the fathers of the province in a general court assembled.

‘ KNOW then, that our friend *Hollis*  
‘ sleepeth! the virtuous, the pious, the  
‘ gracious, the generous and munificent  
‘ friend to our *College*, and the churches of  
‘ *New England*! The friend whom Christ  
‘ inspired, and raised up for us, to do great  
‘ things for his name and glory; having  
‘ enriched him to all bountifulness us-ward,  
‘ to cause, through us, thanksgiving to  
‘ God, not only now, but in all times to  
‘ come. For, how great are the founda-  
‘ tions which it has pleased God, from the  
‘ enlarged heart, and open hand of this  
‘ his servant, to lay, for the service of re-  
‘ ligion and learning in future generations?  
‘ So long as it shall please the Lord Christ  
‘ to have his golden candlesticks in these  
‘ regions of the earth, and to walk in the  
‘ midst of them. To how many *thousands*  
‘ of our money doth the charity and boun-  
‘ ty of our excellent friend amount?  
‘ Which of his own meer motion, and  
‘ even against the restraints of his humble  
‘ friend now speaking, he freely poured in  
‘ upon us, from time to time, as a living  
‘ spring whose waters fail not.

‘ AND this he did, not to us; no, be it  
‘ known to us, nor for our sakes, but un-  
‘ to Christ, whose he accounted us to be;  
‘ and for the religious sake of Jesus, which  
‘ he delineated in an admirable manner, in  
‘ the alms he scattered far and near, to  
‘ the poor members, and churches of  
‘ Christ;



' Christ; with a cheerfulness which God  
 ' loves, and is abundant by many thank-  
 ' givings to him in many other places, as  
 ' well as with us — For like, as the  
 ' light and rain of heaven, from our hea-  
 ' venly father, reaches the most distant  
 ' places, shining and falling on the evil,  
 ' and on the good; so some of the chil-  
 ' dren of the most high have from him  
 ' ability and hearts given them, to extend  
 ' their love and beneficence, through a  
 ' wide and evil world — Not unto us  
 ' therefore, not unto us, nor yet to the  
 ' name and memory of our deceased friend,  
 ' but to the name of Christ, whose he  
 ' was, and who made him what he was  
 ' to us, be all the glory. Yet it becomes  
 ' us this day, and by all the ties of justice  
 ' and gratitude we are obliged, in the pre-  
 ' sence of Christ, in whose name and fear  
 ' we are assembled, to mourn the death of  
 ' our happy friend, lest that word come  
 ' upon us, *The righteous perish, and merci-* Isa. lvii.  
 ' *ful men are taken away, and no man lay-* 1, 2.  
 ' *eth it to heart.* But were it so, yet blef-  
 ' sed is the dead, he shall enter into peace,  
 ' and sleep as in his bed, after a life of up-  
 ' rightness.

' THAT which is singular in the piety,  
 ' and benefits of Mr. *Hollis* unto these  
 ' churches was, that tho' he was not  
 ' strictly of our way, nor in judgment  
 ' with us in the point of *infant baptism*,  
 ' yet

‘ yet his heart and hand was the same to  
 ‘ us, as if we had been one in opinion and  
 ‘ practice with him. And in this let him  
 ‘ stand a teaching pattern and example to  
 ‘ us, of a noble christian, catholic, aposto-  
 ‘ lic spirit of love; which makes those  
 ‘ that differ in lesser matters to receive one  
 ‘ another to the glory of God, and a  
 ‘ shining testimony against a narrow party  
 ‘ spirit, which is so much the disgrace and  
 ‘ detriment of the *Protestant interest*; and  
 ‘ which so early began among the disciples  
 ‘ of Jesus, and was rebuked by him, even  
 ‘ in *John* himself, that apostle of love and  
 ‘ charity afterward, who once said to  
 ‘ Christ in a fret of zeal, *Master, we saw*  
 ‘ *one casting out devils in thy name, and he*  
 ‘ *followeth not us, and we forbid him, be-*  
 ‘ *cause he followeth not us.* But *Jesus said,*  
 ‘ *forbid him not.*

‘ To the honour of my country, I must  
 ‘ add, that it was some account Mr. *Hollis*  
 ‘ received from us, of the free and catho-  
 ‘ lic air we breathe at our *Cambridge*,  
 ‘ where *Protestants* of every denomination  
 ‘ may have their children educated, and  
 ‘ graduated in our *college*, if they behave  
 ‘ with sobriety and virtue; that took his  
 ‘ generous heart, and fixed it on us, and  
 ‘ enlarged it to us. And this shall be with  
 ‘ me, among his distinguishing praises,  
 ‘ while we rise up and bless his memo-  
 ‘ ry, *i. e.* bless God in the remembrance  
 ‘ of

of all the undeserved favours done us by him.

AND it were an ungrateful part indeed in us, after so many great benefactions, from him, to the interest of learning and religion among us, by the will of God to all posterity, if his death were not mentioned among us, in that solemn and mournful manner, as it now is. The weeping widows of *Joppa*, would else rise up in judgment against us, and condemn us, for they stood mourning about the dead body of *Dorcas*, a pious disciple, that was full of good works and alms-deeds which she did; and the risen Jesus approved their sorrow, and at the apostles prayer raised her from the dead; but we mourn a greater than *Dorcas*, and have more to show for our sorrow, than her coats and garments for the poor. Our *Hollis* has left behind him *wardrobes* of rich cloathing, in many places, both for the souls and bodies of the poor, and some of our sons wear them, in our sight, and others are to put them on, from generation to generation; and if their fathers have dry eyes, we call on our children, and indeed, on all the sons of the prophets, among us, to weep over *Hollis*, who clothes you in better than scarlet, with the best of delights, intellectual and moral, and has put on you ornaments of  
[ appa-

‘ apparel richer than gold ! Lament over  
 ‘ him therefore with this lamentation.  
 ‘ How is our beauty fallen ! How lovely  
 ‘ and pleasant to us was he in his life !  
 ‘ His love to us was wonderful ; and all for  
 ‘ Jesus sake.

‘ FORGIVE me, my hearers, this ten-  
 ‘ der rapture of grief, and transport of un-  
 ‘ feigned esteem ! That I have fallen, like  
 ‘ *Joseph*, on the face of my dead friend,  
 ‘ and father, and kissed it, with such affec-  
 ‘ tion. Believe me, ’tis not because he  
 ‘ was mine, but yours, and ’tis not because  
 ‘ he was yours, but Christ’s ; his friend  
 ‘ and therefore yours. For this friend of  
 ‘ the bridegroom rejoiced to hear of his  
 ‘ voice, sounding among us in these remote  
 ‘ parts of the earth ; and sent over his  
 ‘ bounties for the cherishing, strengthening,  
 ‘ and establishing the kingdom of Christ  
 ‘ among us. Thus did he shew himself,  
 ‘ one of the true and humble friends of  
 ‘ Jesus, while he lived, and now he is fal-  
 ‘ len asleep, and dead, will not the Lord  
 ‘ own him ? Will he not say concerning  
 ‘ him as he did concerning *Lazarus*, in the  
 ‘ words of my text ? *Our friend sleepeth.*

INDEED, there is such a strain of pious  
 gratitude runs thro’ the whole of this sermon,  
 that I could hardly forbear the transcribing  
 it. But I must leave room, for the reve-  
 rend Mr. *Edward Wigglesworth*, D. D. and  
*Hollisian* professor of Divinity, who introdu-  
 ced



ced his sermon on the same occasion, preached in the *Hall of Harvard College*, which was published at the desire of the president, and fellows of the said *College*, in these words.

‘ Upon the sorrowful news, which reached us last week, of the death of the pious, and charitable *Tho. Hollis* Esq; the generous founder of the lectures on this day, I question not, but it is expected, as a tribute due to the memory of the greatest of the benefactors to this *society*, and which the relation I have had the honour for diverse years of standing in to him strongly demands of me, that I should turn aside, from the stated exercises of the day, to spend a few thoughts, upon some subject, more peculiarly suited, to such a dispensation of divine providence. And considering the distinguishing character of our departed benefactor, I know not of any passage in scripture, which might fairly lead us, into more proper thoughts upon such a solemn occasion, than the words which have now been read unto you. And Rev. xiii. therefore I have chosen them, for the <sup>14</sup> subject of our meditation at this time.’

After he had finished his discourse he concludes thus, ‘ It only remains, that in justice and gratitude, to an eminent servant of God, who lately died in the Lord, and is gone before us to a blessed immortality; we proceed to take notice of some  
‘ things,

‘ things, for which his name ought to be  
 ‘ precious, and to be had in everlasting  
 ‘ remembrance with us.

‘ IT cannot reasonably be expected, says  
 ‘ he, that I should presume to essay the  
 ‘ character of a gentleman who was no  
 ‘ otherwise known to me, than by that  
 ‘ spirit of unaffected piety, which always  
 ‘ breathed in his letters; and by those good  
 ‘ works, for which all succeeding genera-  
 ‘ tions among us, must rise up and call him  
 ‘ blessed. I shall therefore only observe  
 ‘ two or three things, with respect to his  
 ‘ bounteous donations to this society, which  
 ‘ I think ought not to be passed by in si-  
 ‘ lence. As,

‘ 1. THAT he did not refer his works  
 ‘ of piety and charity, to the directions of  
 ‘ his last will and testament; but chose  
 ‘ in them to be his own *Executor*, or in  
 ‘ other words, that he did not hold fast his  
 ‘ worldly goods, as long as he himself was  
 ‘ capable of enjoying them, and then give  
 ‘ part of them away, from those who were  
 ‘ to succeed him; *but honoured the Lord*  
 ‘ *with his substance*, during his own life.

‘ 2. THAT the expressions of his bounty  
 ‘ were not confined to a party. And in-  
 ‘ deed, by his frequent and ample bene-  
 ‘ factions, for the encouragement of theo-  
 ‘ logical as well as human knowledge  
 ‘ among us, who are christians of a *diffe-*  
 ‘ *rent* denomination from himself, he hath  
 ‘ set

' set such an example, of a generous, ca-  
 ' tholic, and christian spirit, as hath never  
 ' before fallen within my observation, nor,  
 ' so far as I now remember, within my  
 ' reading. However it was nothing, but  
 ' what appeared in the constant tenor of his  
 ' letters, that he did not apprehend, *the*  
 ' *kingdom of God to consist in meat and drink,*  
 ' *but in righteousness, and peace, and joy in the*  
 ' *Holy Ghost.* I hope the shining example,  
 ' he hath set herein, will be an irresistible  
 ' inducement, to those that shall have  
 ' the government of this society in all  
 ' times to come, religiously to comply with  
 ' the very modest reservations he hath  
 ' made in favour of those, of his own de-  
 ' nomination among us.

' 3. Tis no mean stroke in his character  
 ' in my account; that he did not content  
 ' himself to make ample bequests to this so-  
 ' ciety, and then leave it to the consciences  
 ' of them who had, or might hereafter,  
 ' have the direction of it, to see that they  
 ' were well improved; but hath from first  
 ' to last, taken the utmost care, to put  
 ' it, as far as was possible out of our pow-  
 ' er to misimprove them, or in any mea-  
 ' sure to defeat his pious intentions. This  
 ' looks not like one, that sought the praise  
 ' of men, but who was sincerely concern-  
 ' ed, that the usefulness, as well as the  
 ' memory of his bounties, might be per-  
 ' petuated,

‘petuated, to the glory of God, and the  
‘real good of his people.

‘THESE, not to mention other instances,  
‘are strong presumptions, that he was  
‘one, whose life was conducted by the  
‘laws of Christ, since it appeared to be so  
‘filled, with the fruits of the Spirit. And  
‘therefore we may well conclude him one  
‘of the blessed, *who died in the Lord, and*  
‘*that he now rests from his labours, and his*  
‘*works follow him.* And tho’ for this reason,  
‘we may not lament his death, upon his  
‘own account; yet we ought to consider,  
‘and lay it to heart, as a loss, not only to  
‘this *society*; but to all the churches, of  
‘our Lord Jesus Christ, thro’ the land;  
‘so far as the encouragement of religion,  
‘and learning among us, is of importance  
‘unto them. And at the same time,  
‘we ought to return most hearty, and  
‘abundant thanks to God, who was plea-  
‘sed to inspire him with so much good-  
‘will to us and continue him so great a  
‘blessing to us for so many years.

‘NOR may it ever be objected in pre-  
‘judice to his memory that he hath found-  
‘ed two professorships among us, which  
‘are called after his name, without set-  
‘ting such a support of them, as is suffi-  
‘cient for the exigence of the present times.  
‘His other ample benefactions, such as  
‘his charitable assistances to indigent, but  
‘deserv-



‘deserving students; devoted to the work  
 ‘of the ministry; the fine and costly appa-  
 ‘ratus for experimental philosophy, and  
 ‘the noble addition of valuable books to  
 ‘our public library, are enough to render  
 ‘his name for ever dear and honourable.’

THE learned Mr. *Isaac Greenwood*,  
 A. M. *Hollissian* professor of *philosophy* and  
 the *mathematicks*, in compliance with some  
 who thought it was a proper respect due to  
 the memory of so great a benefactor as  
 Mr. *Hollis* was, that he should in some  
 manner accommodate his public lecture to  
 the sorrowful news. And accordingly on  
 the 7th of *April*, he read to the *students* of  
*Harvard College*, a philosophical discourse  
 concerning the mutability and changes of  
 the material world, which he introduced  
 to his philosophical audience in these words,  
*viz.* ‘You cannot expect, says he, that I  
 ‘should go on in the ordinary course of  
 ‘my lectures, at this time, regardless of  
 ‘that great change that has passed upon  
 ‘the religious and most generous founder  
 ‘hereof. I have thought it more proper  
 ‘to turn my thoughts, upon this mourn-  
 ‘ful occasion, to the mutability and  
 ‘changes of the material world.’

THE learned philosopher having treated  
 of death as a state of change, the resur-  
 rection of the body, and the soul’s immor-  
 tality, concludes thus: ‘If this be so, says  
 ‘he, with what comfort and hope may

Q

‘ we

‘ we survey the relicks of our departed  
 ‘ pious friends. They have ended one  
 ‘ course of change to begin another ; they  
 ‘ have born their fruit in this world, and  
 ‘ returned to their seed, that they may  
 ‘ spring up the sooner in another, pro-  
 ‘ ductive of other good fruit. And as in  
 ‘ the vegetable kingdom, it is with a su-  
 ‘ perior pleasure and expectation that we  
 ‘ consider the revival of such plants, as  
 ‘ have always been distinguished by the  
 ‘ plenty and delicacy of their fruit ; so  
 ‘ with earnest desires and hopes we should  
 ‘ wait for the day, when we shall behold  
 ‘ the resurrection of such as have distin-  
 ‘ guished themselves by acts of charity and  
 ‘ bounty. And with such expectations  
 ‘ and hopes nature it self will allow me to  
 ‘ bid a solemn farewell to the remains of  
 ‘ that unparallell’d benefactor to this so-  
 ‘ ciety, *Thomas Hollis, Esq; of London,*  
 ‘ who, with so many other useful bene-  
 ‘ factions, has laid the foundation of this,  
 ‘ and other philosophical, and mathema-  
 ‘ tical exercises — A sort of learning,  
 ‘ which, he knew well, naturally tends to  
 ‘ the benefit and improvement of the sever-  
 ‘ ral professions and occupations of life,  
 ‘ and has of late been excellently applied  
 ‘ by many learned men of several nations,  
 ‘ to the advancement of religion, the most  
 ‘ important principles of which, natural  
 ‘ and revealed, are abundantly illustrated,  
 ‘ and

‘ confirmed thereby. And on these ac-  
 ‘ counts, without doubt it was, [that he  
 ‘ thought fit to found a public professor-  
 ‘ ship thereof. I shall not presume, says  
 ‘ he, to give any account of his numerous  
 ‘ benefactions, since many remarkable cir-  
 ‘ cumstances thereof have been excellent-  
 ‘ ly noted by the reverend Dr. *Wiggles-*  
 ‘ *worth*, and the facts may possibly be as  
 ‘ well done by the reverend Mr. *Wad-*  
 ‘ *worth*, president.’

THAT nothing might be wanting to  
 perpetuate the memory of this worthy,  
 pious, generous gentleman, the reverend  
 Mr. *Benj. Wadsworth*, president of the  
 college, prefixed a preface to the sermon of  
 the aforesaid Dr. *Wigglesworth*, wherein  
 he more particularly sets forth his *bene-*  
*factions*; and as it shews what a grateful  
 esteem he had for the memory of him, I  
 shall oblige the reader with the whole of  
 it in his own words.

‘ SOLOMON, says he, the wisest of Prov.  
 ‘ meer men, has said, *That the soul be* xix. 2.  
 ‘ *without knowledge it is not good.* One  
 ‘ greater than Solomon, even our blessed  
 ‘ Redeemer, said to his eternal Father,  
 ‘ *This is life eternal, that they might know* John  
 ‘ *thee, the only true God, and Jesus Christ,* xvii. 3.  
 ‘ *whom thou hast sent.* The inspired apo-  
 ‘ stle Paul said, *I count all things but loss,* Phil. iii. 8.  
 ‘ *for the excellency of the knowledge of Je-*  
 ‘ *sus Christ my Lord.* These things being

‘ so, the using of proper means to promote  
‘ and propagate right knowledge, must  
‘ needs be looked on as very beneficial to  
‘ mankind. Our fathers, who first settled  
‘ in this wilderness, were well aware of  
‘ this, and therefore in their early times,  
‘ tho’ they were few in number, poor, and  
‘ low in their worldly circumstances, con-  
‘ flicting with many dangers, and difficul-  
‘ ties, did found a *college* here, called  
‘ *Harvard College*, in *Cambridge* in *New*  
‘ *England*, to train up youth in good  
‘ knowledge, learning, virtue, that there-  
‘ by they might be the better qualified,  
‘ eminently to promote the glory of God,  
‘ and good of men. That God of all  
‘ grace, and giver of every good gift, who  
‘ enabled and enclined our fathers to en-  
‘ gage in this noble work, has owned, and  
‘ smiled on their pious designs in this mat-  
‘ ter. He has hitherto continued the *col-*  
‘ *lege*, and made it a *river, the streams*  
‘ *whereof make glad the city of God*. That  
‘ many educated here have been eminent-  
‘ ly serviceable in promoting both the spi-  
‘ ritual and temporal welfare of this peo-  
‘ ple, as well as in some other countries,  
‘ is too well known to need any proof.

‘ To the *college* thus begun in weak and  
‘ low circumstances, God, of his meer  
‘ grace, has raised up sundry kind, gene-  
‘ rous benefactors, some at one time, and  
‘ some at another; some in doing less, and  
‘ some



‘ some more, to promote the noble and  
‘ pious ends aimed at in founding of it;  
‘ thanks be to God for his siniles herein.  
‘ But the late *Tho. Hollis*, Esq; of *London*,  
‘ merchant, now gone to his everlasting  
‘ rest, did in his *donations* to our *college*,  
‘ far exceed any other of its *benefactors*.  
‘ He founded *two* professorships in it, one  
‘ for *divinity*, the other for the *mathema-*  
‘ *ticks*, and natural and experimental *phi-*  
‘ *losophy*. Out of the incomes, or interest  
‘ of his *donations*, he ordered *fourscore*  
‘ pounds *per annum* in our money, to each  
‘ of his professors, and *ten* pounds a piece  
‘ *per annum* to *ten* poor scholars, of a  
‘ laudable character, designed for the work  
‘ of the gospel-ministry, as an help to de-  
‘ fray the charge of their education, and  
‘ *twenty* pounds *per annum* to the *college*  
‘ treasurer for the time being, to reward  
‘ him for his care and trouble in managing  
‘ the *donations* he has sent us. Besides  
‘ these things, he has given us a curious  
‘ *apparatus*, for *mathematical* and *philoso-*  
‘ *phical* experiments. By his means we  
‘ have *Hebrew* and *Greek* types to be used  
‘ in printing; and he has at sundry times  
‘ augmented our *college* library, with very  
‘ valuable books, partly of his own gift,  
‘ and partly by procurement from friends.  
‘ Indeed his heart was extensively enlarged  
‘ in doing good; in essays to promote  
‘ God’s glory, and the welfare of mankind.

‘ The exprefs declarations in his statutes  
‘ and orders, as well as many paffages in  
‘ his letters, are plain indications of the  
‘ great piety prevailing in his foul. May  
‘ the reverend Dr. *Wiggleſworth*’s ſermon,  
‘ his profeſſor of divinity, occaſioned by  
‘ the mournful news of his death, and  
‘ well adapted to the occaſion, preached  
‘ in the *College Hall*, and made public  
‘ herewith, be followed by the divine  
‘ bleſſing, to quicken perſons to live in,  
‘ and to the Lord, that they may die in  
‘ the Lord; and be bleſſed for ever. The  
‘ ſubjoined diſcourſe of his *mathematical*  
‘ profeſſor, on the ſame occaſion, may  
‘ poſſibly be entertaining to the curious and  
‘ philoſophical, whether taking with or-  
‘ dinary readers or not. May our very  
‘ kind, generous benefactor’s name, be  
‘ ever precious and honourable in our *Col-*  
‘ *lege* and churches. May God, the God  
‘ of all grace, who has raiſed to our *Col-*  
‘ *lege* all its friends and benefactors, raiſe  
‘ up more from time to time, to ſhow to  
‘ it that favour and kindneſs in all regards,  
‘ which may be needful; and may all who  
‘ love its proſperity proſper. May the  
‘ *College* be continued for a great bleſſing  
‘ to this whole land, as long as ſun and  
‘ moon ſhall endure. And may all who  
‘ wiſh it well, tho’ not able to beſtow *gifts*  
‘ or *donations* on it, yet pour out their ear-  
‘ neſt prayers to God for it, that all who  
‘ do,

‘ do, or shall belong to it, may be furnish-  
 ‘ ed with knowledge, learning, grace,  
 ‘ and be made eminently instrumental of  
 ‘ advancing his interest and glory in the  
 ‘ world.

*Cambridge in  
 New England,  
 Ap. 29, 1731.*

*Benjamin Wadsworth,  
 President of Harvard  
 College, in Cambridge,  
 New England.*

JOHN Hollis, Esq; brother to the afore- John  
 said Tho. Hollis, Esq; possessed the virtues Hollis,  
 and graces of his family ; and if his public  
 charitable benefactions did not amount in  
 sum, he having a large family to provide  
 for ; yet they did in degree, as coming  
 from a soul as truly great and noble as  
 theirs. Three such instances in one and  
 the same family is rare to be found. All  
 truly pious, early converts, and such as  
*honoured the Lord with their substance.*

DR. Hunt, in his funeral discourse, oc-  
 casioned by the death of this gentleman,  
 tells us, ‘ That the principles of religion,  
 ‘ which in his youth were instilled into his  
 ‘ mind, soon made a deep impression up-  
 ‘ on him, and became the incorruptible  
 ‘ seed of a spiritual life. His great con-  
 ‘ cern was to keep alive those religious  
 ‘ and divine affections. And for that pur-  
 ‘ pose, when business called him to leave  
 ‘ the city, and go into the country, he  
 ‘ took with him such books as were writ-

‘ ten with peculiar warmth, and particu-  
‘ larly fitted to excite and raise devotion.  
‘ He was steady and constant in private as  
‘ well as public worship, and paid ever a  
‘ due deference to the appointments of the  
‘ christian doctrine, and recommended  
‘ them to the observance of others. His  
‘ beneficence was considerable, and in  
‘ many instances private, tho’ in public  
‘ ones it could not be concealed. He had  
‘ his passions under great regulation, and  
‘ tho’ he did not talk much he was plea-  
‘ sed with the free and chearful conversa-  
‘ tion of others, even to the last. He  
‘ was careful and exact in the perfor-  
‘ mance of relative duties, a good husband,  
‘ and a most affectionate father, always  
‘ giving his children a handsome liberty  
‘ of conversing with freedom before him,  
‘ and at the same time ever concerned  
‘ about their spiritual and eternal welfare.  
‘ Not to say any thing of the kind usage  
‘ he expressed to his menial servants, I  
‘ could enlarge greatly on this part of his  
‘ character, were it not, that I fear I  
‘ should raise in his nearest relatives an  
‘ immoderate grief, which it is their duty  
‘ to suppress. His patience, under his  
‘ pain, was remarkable; and, if he had  
‘ any desire to live longer, it was, that  
‘ he might be useful to his family and  
‘ others.’

MR.



MR. *John Taylor*, of whom mention is made, *p.* 161. as joining with *Tho. Hollis*, Esq; in a benefaction of books, for the use and encouragement of the *Baptist* ministry at *Pensylvania* in *America*. He was a very pious and useful member of the *baptized* church in *Little Wild-street*, near *Lincoln's-Inn-Fields*. And as through his great modesty he laboured to conceal his usefulness, so but little can be said respecting the particulars of his many benefactions, in which he laid out a very great part of a plentiful estate, in promoting the cause of Christ. This was very evident, and could not be concealed, *viz.* That he was very solicitous for the welfare of mankind in general, and a great encourager of what he thought likely to promote the interest of true religion.

IN *Nov.* 1703. when a great and dreadful storm made many faces pale, and their hearts tremble, he was by a signal providence preserved, when in extreme danger. This so affected his soul, that for so remarkable a mercy, he annually, on the 27th of *Nov.* the day thereof, publicly and piously devoted that day to the Lord, in commemoration of that dreadful storm, as long as he lived, on which day a sermon was preached by such as he appointed for that purpose.

INDEED, it was a dismal and sore judgment, and affirmed by all who have made  
men-

mention of it, that it exceeded any storm that has happened in the memory of man, or that can be found in any history. Above 250,000 trees were torn up by the roots, and above 400 windmills overset and broken to pieces; barns and out-houses without number. More than 800 dwelling-houses were blown down, in most of which the inhabitants received great wounds and bruises, and many lost their lives. Above one hundred churches were uncovered, the lead from some of their roofs blown to an incredible distance; besides several which had their steeples and battlements entirely destroyed.

THE city of *Bristol* did not only suffer immediately from the wind; but so high a tide was occasioned thereby, as did above 100,000 *l.* damage to the merchants goods; and it caused so strong a current of the tide in the river *Severn*, as broke down the banks, overflowed a vast tract of land, and drowned 15000 sheep, besides other cattle.

THAT useful sea-mark, the light-house upon the *Eddy-stone* rock, off *Plimouth*, tho' it was built with uncommon art and strength, and had born several great storms, was not able to stand this; and the ingenious contriver of it, Mr. *Win-stanley*, being there, perished, with those that dwelt in it. The ships that were lost are computed to be about 300; and that there were drowned in rivers, and at sea,

no less than 8000 persons. 120 were known to have lost their lives by the falls of houses, chimneys, &c. 200 more were grievously wounded and bruised, in the city of *London* and places adjacent. Among those that perished upon land was that great and pious divine, the bishop of *Bath* and *Wells*; and at sea, the valiant admiral *Beaumont*.

A GENERAL fast was appointed in *December* following to be kept on this sad occasion. Her Majesty's words in the proclamation thereof, were as followeth, *viz.*

‘ Whereas by the late most terrible and  
‘ dreadful storms of wind, with which it  
‘ has pleased almighty God, to afflict the  
‘ greatest part of this our kingdom on *Fri-*  
‘ *day* and *Saturday*, the 26th and 27th  
‘ days of *November* last; some of our ships  
‘ of war, and many ships of our loving sub-  
‘ jects, have been destroyed and lost at sea,  
‘ and great numbers of our subjects ser-  
‘ ving on board the same have perished,  
‘ and many houses, and other buildings of  
‘ our good subjects have been either wholly  
‘ thrown down, and demolished, or very  
‘ much damnified and defaced, and there-  
‘ by several persons have been killed, and  
‘ many stacks of corn and hay thrown  
‘ down and scattered abroad, to the great  
‘ damage and impoverishment of many  
‘ others, especially the poorer sort; and  
‘ great numbers of timber, and other trees,  
‘ have

‘ have by the said storm, been torn up by  
 ‘ the roots, in many parts of this our king-  
 ‘ dom. A calamity of this sort, so dread-  
 ‘ ful, and astonishing that the like hath  
 ‘ not been or felt, in the memory of any  
 ‘ person living in this our kingdom, and  
 ‘ which loudly calls, for the deepest, and  
 ‘ most solemn humiliation of us and our  
 ‘ people. Therefore, out of a deep and  
 ‘ pious sense, of what we, and all our  
 ‘ people have suffered, by the said dread-  
 ‘ ful winds and storms, which we most  
 ‘ humbly acknowledge, to be a token of  
 ‘ the divine displeasure, and that it was  
 ‘ the infinite mercy of God, that we and  
 ‘ our people, were not thereby wholly  
 ‘ destroyed — have resolved, and do here-  
 ‘ by command, that a general, and pub-  
 ‘ lic fast be observed, &c.’

THE fire of *London*, by authority, is annually commemorated, and was indeed a great calamity; yet it bears no comparison with this, either for the greatness or extent of the damages done by it; nor is it to be named with this terrible storm, for the number of persons that perished in it. That indeed was begun, and carried on, by our treacherous, and cruel enemies the *papists*; but this was a plain indication of God’s anger, and a judgment coming more immediately from heaven upon us. And had God given, but a little more force to this tempest, there had not been a city, town, nor house left



left standing in *England*. A few degrees more of violence, added to it, would have buried thousands where it buried but one. But God was pleased in mercy to this nation, *to stay the rough winds, in the day of his wrath*, and thereby prevented, an universal destruction.

THE pious gentleman, of whom I have been speaking in this article, to keep up the remembrance of this sore and heavy judgment, did ordain by his last will and testament, a suitable provision; that the same day of *fasting* and *prayer*, with a sermon proper on the occasion, might be annually observed, among the *Baptists* residing in and about this great city. The which hitherto from year to year has been observed; and the *Baptists* are the only people, I know of, who observe the same.

THE character of this worthy gentleman, is summed up in a few words, by Mr. *Tho. Harrison*, who preached his funeral sermon, and published it, wherein he says, that none, who were acquainted with him, will suspect him to be guilty of flattery, if he says; that he has left very few behind him in all respects his equals, and adds, that, ‘ He in the first place, secured the  
‘ welfare of his own soul, building on that  
‘ rock of ages, the Lord Jesus. He saw  
‘ the necessity, both of relying on his merits, and of submitting to his govern-  
‘ ment, and chearfully received him as  
‘ his

‘ his Saviour and his King. He was well  
‘ acquainted with the several duties of re-  
‘ ligion; and tho’ his readiness to assist  
‘ others occasioned him a great deal of  
‘ work, after he had left off his business,  
‘ yet he redeemed some time every day  
‘ for prayer, reading, and meditation;  
‘ and often, like *Isaac*, went out into the  
‘ fields to meditate. I have heard him  
‘ speak, says he, with a great deal of plea-  
‘ sure, of the happy seasons which he had  
‘ enjoyed in his retirements from the  
‘ world. After he had given himself up  
‘ to this church, he was careful to make  
‘ good his place, and never allowed any  
‘ trifling things to keep him from the sa-  
‘ crament. I think I may say, that he  
‘ was not absent above twice in six years.  
‘ And as he carefully attended on divine  
‘ institutions, so his behaviour in the world  
‘ was ornamental to the religion which he  
‘ professed. Nor was he less exemplary  
‘ on the account of a public spirit; how  
‘ vehemently did he desire the salvation of  
‘ others! the strength of his concern about  
‘ this he evidenced, by laying out a very  
‘ great part of a plentiful estate in the Re-  
‘ deemer’s cause. He dispersed large quan-  
‘ tities of books through this land, and  
‘ sent many abroad, for the help of poor  
‘ ministers, and families. And besides,  
‘ to some that were in distress, he would  
‘ give to; others he would lend without  
‘ making

' making an advantage of what he lent.  
 ' He was also very compassionate towards  
 ' those, who, merely by the frowns of  
 ' providence, were render'd unable to pay  
 ' their debts; and chose rather to lose  
 ' that which was his due than to use se-  
 ' vere measures. And that which made  
 ' his charity both more acceptable to God,  
 ' and more beautiful in the eyes of man,  
 ' was, that he extended it to persons of all  
 ' parties. It was enough to recommend  
 ' an object to him, that the person was  
 ' really indigent, and likely to make a  
 ' good use of his bounty, and to be the  
 ' better for his kind offices.

' ONE thing more, adds he, I must  
 ' observe, that as he did good without  
 ' ceasing whilst he lived; so he took care,  
 ' that a considerable part of what he left  
 ' might be employed in the same manner.  
 ' In a word, *he was not weary in well-*  
 ' *doing*; so far from it, that he deter-  
 ' mined, if he had lived, to do more good  
 ' than ever; and now, in due season, he  
 ' reaps the fruit of his labours.'

I HAVE already very much exceeded  
 the bounds I at first set my self; and it  
 cannot be expected that I should give an  
 account of all the worthy gentlemen among  
 the *Baptists*, whose memories deserve to  
 be eterniz'd in an history of this kind.

But I must not omit that honourable gen- Mordecai  
 tleman *Mordecai Abbot*, Esq; Receiver- Abbot.  
 general

general of the customs, a noted *Baptist*, who passed through an ill-natured world with an unspotted name; and envy itself could not stain his character. His worth was so well known, and the want of him so much felt, that the court, the city, and the church of God, were not a little sensible who it was that was ravished from them when he died.

THE reverend Mr. *John Piggott*, in the funeral sermon occasioned by the death of this great and good man, when about to give his character, expresses himself thus:

‘ I am not now to give the character of  
 ‘ one that dwelt in a shade, but of one  
 ‘ whose public employs exposed him to  
 ‘ continual view, so that I doubt not of a  
 ‘ croud of witnesses to attest the truth of  
 ‘ what I shall say. I confess, to collect  
 ‘ all that was excellent and imitable in the  
 ‘ deceased gentleman, is too big a task for  
 ‘ so unskilful a person as I am, who can  
 ‘ but lay the dead colours of his character,  
 ‘ and must leave the finishing strokes  
 ‘ to more artful hands; to men of better  
 ‘ judgment, of greater compass of thought,  
 ‘ and exactness of stile.

‘ I MUST own I am at a loss where to  
 ‘ begin, and what part of his excellent  
 ‘ character I shall insist upon; but I think,  
 ‘ his piety towards God may properly  
 ‘ enough be spoken of in the first place.

‘ HE



‘ HE began very early to be religious,  
‘ devoted to heaven the flourishing bloom  
‘ of his youth, the first, and best of his  
‘ time; he had well studied, and digested  
‘ the great articles of the Christian faith,  
‘ and had right notions of the person and  
‘ mediatory work of Christ, which had a  
‘ mighty influence into his whole conver-  
‘ sation; for tho’ he lived in a croud, and  
‘ hurry of business, yet he lost not his re-  
‘ ligion in the midst of it, but kept close  
‘ to the private and public duties of divine  
‘ worship. With what seriousness and di-  
‘ ligence did he attend on sermons? and,  
‘ What pains did he take in the writing  
‘ and repeating of them? Which was the  
‘ more extraordinary, because his public  
‘ employs engaged him in writing, even to  
‘ toil and fatigue. He was not a gentle-  
‘ man that affected singularity, or pre-  
‘ tended to more purity than other Chri-  
‘ stians; but there was a native graceful-  
‘ ness that attended his acts of piety and de-  
‘ votion, which he managed without pomp  
‘ or noise; this was an evidence of his great  
‘ humility; a grace very conspicuous in  
‘ him, as some of the poorest in this place  
‘ cannot but have observed, to whom he  
‘ carried it as if they had been his equals,  
‘ which added a mighty lustre to the rest  
‘ of his virtues. His zeal for spreading  
‘ the great truths of the Gospel was strong  
‘ and regular, bright and flaming; for  
‘ R not-

‘ notwithstanding his many necessary avo-  
‘ cations. he would redeem time to advise  
‘ and assist in the promotion of substantial  
‘ godliness. His sincerity was very extra-  
‘ ordinary and visible; for he appeared al-  
‘ ways with great freedom, simplicity and  
‘ plainness in conversation; he detested all  
‘ reserves and disguises; ’twas too mean  
‘ for him to appear in *masquerade*, tho’  
‘ *alamode*. Integrity preserved him from  
‘ the meanness of flattery, and he pre-  
‘ served his integrity amidst a thousand  
‘ temptations. He was a true *Nathaniel*,  
‘ who, by the grace of God, abating the  
‘ common frailties of human life, might  
‘ be said to keep himself unspotted from  
‘ the world; for he acted like *Joseph* in  
‘ the court of *Pharaoh*, only with this  
‘ difference, that he had not learned to  
‘ swear by his life.

‘ IN his family he was very exemplary,  
‘ gave great encouragement to the begin-  
‘ ings of piety, but deeply resented the  
‘ negligence of servants or children, that  
‘ should absent themselves from family-  
‘ worship. The company he most delight-  
‘ ed in was such, where he might either  
‘ do good, or receive it. And indeed, I  
‘ may say, that, like the master he served,  
‘ *he went about doing good*; for as he  
‘ sought out objects to exercise his charity  
‘ upon; so he would thank his particular  
‘ friends, when they told him of any that  
‘ were

were deserving of his alms, and would as  
 cheerfully relieve them in the most ge-  
 neros and noble manner. He was ne-  
 ver deaf to the complaints of the poor  
 and miserable, nor blind to the marks  
 of their poverty; neither did he shut his  
 heart, his purse, or his door against them.  
 He did not only wish them well, and  
 give them soft language, but afforded  
 them solid supplies. He was truly that  
 liberal man whom *Solomon* speaks of,  
*that deviseth liberal things*. He gave  
 very liberally, tho' very privately, to en-  
 courage the bringing up of a pious and  
 learned ministry in *Ireland*; and under-  
 standing that such a design was forming  
 in *London*, he offered most generously to  
 encourage it; but before it could be ac-  
 complished, death fettered those hands  
 that were always active in dispensing the  
 most noble charities. And I think it no  
 contemptible branch of his character,  
 that he paid a deference and respect to  
 all that were of the sacred order of the  
 ministry, under what denomination so-  
 ever they passed; tho' his ears were not  
 servilely bored to any, for he did not  
 look on them as *Lords of his faith*, but  
*helpers of his joy*; yet, I say, he was not  
 wanting to afford them the testimonies  
 of his respect.

As to his acquitting himself in his  
 public employ, it was with that honour



‘ that few men in our age do. He was so  
 ‘ little charmed with the glitter of wealth,  
 ‘ and his mind was so imbued with the  
 ‘ principles of the Christian religion, that  
 ‘ he thought it below him to raise his  
 ‘ estate by the mean practices of craft or  
 ‘ violence, bribery or oppression. *He*  
 ‘ *feared God, and honoured the King,* and  
 ‘ did not meddle with those that are given  
 ‘ to change. His loyalty to his present  
 ‘ majesty *William*, the king of *Great Bri-*  
 ‘ *tain and Ireland*, and the remarkable  
 ‘ services he has done in contributing to-  
 ‘ wards supporting the credit of the nation,  
 ‘ at a time when it run very low, are too  
 ‘ well known to need reciting here.’

THE author of Mr. *Joseph Stennet*’s life  
 says, ‘ That great and good man [speaking  
 ‘ of Mr. *Abbot*] who passed with so much  
 ‘ reputation through several considerable  
 ‘ posts, and was so highly esteemed by  
 ‘ king *William*, continued in them all a  
 ‘ strict *Nonconformist*; and was so far from  
 ‘ being ashamed to own those with whom  
 ‘ in religious matters he agreed, that he  
 ‘ took all opportunities, at *Tunbridge*,  
 ‘ where Mr. *Stennet* was for the use of the  
 ‘ waters, even before persons of superior  
 ‘ rank, to give Mr. *Stennet* such marks of  
 ‘ his respect, as render’d him uneasy, till  
 ‘ he was convinced, that Mr. *Abbot* did it  
 ‘ designedly, to manifest the regard he had  
 ‘ for his character.





### CHAP. III.

*Containing an account of some of the most eminent and leading men among the English Baptists.*

IT cannot be expected, that I can within the compass of this chapter, insert an account of all those ministers who have been noted for their piety, learning, and usefulness. It may be sufficient to point out some few, for the confutation of those who are ready to cast such reflections on the *English Baptists*, as if there ministers were generally illiterate, and chosen from amongst the meanest of the people. And herein I shall not set up for a master of the *ceremonies*, to place the gentlemen in their higher and lower ranks, but shall mention them as they now lie before me. And therefore as they are such whom many now living have been very conversant with, it is hoped no exceptions will be taken to the order in which I have placed them.

MR. *James Sicklemore*, by the times he lived in may be supposed to have a right to a place among the *suffering gentlemen* of

James  
Sickle-  
more.

this denomination, tho' I have not been able to obtain any particulars. He was very famous for his great piety and learning, was minister of the parish of *Singleton*, near the city of *Chichester* in *Sussex*; and was one of those, who about the year 1640. left the practice of *infant baptism*, and became a zealous asserter of the primitive practice of *adult baptism*. Before he became a *Baptist*, it was his method to catechise the young people of his parish, and explain to them the meaning of the several questions and answers contained in the *church catechism*. It happened, as he was discoursing on what relates to *Godfathers* and *Godmothers* promising things in the name of *infants* at their *baptism*, that a certain person attending asked him, what warrant there was in the holy Scriptures, for any one part of which he had been speaking? Being at a loss with respect unto the sacred writings, he warmly insisted upon the general voice of the Christian church. But afterwards, on a calm enquiry into the original of that practice, he found it was only a *tradition* of men, and unknown in the apostolic age. On this he refused to *baptize* any more of his parishioners children, leaving them at liberty to omit their *baptism*, or get other ministers to *baptize* them. He was also against ministers maintenance by *tithes*, and therefore gave away the greatest part of

of his income to the poor and helpless. Tho' after the change of his principles he continued in his parish, yet he frequently preached in other places, more particularly at *Swanmore* and *Portsmouth*. At both which places, as well as in his own parish, he became instrumental in the hand of God, of making and *baptizing* many disciples. This practice he continued to his death, tho' I cannot obtain the time thereof. From this beginning sprung up the two *baptized* congregations at *Portsmouth* and *Chichester*; the former of which had for its minister the reverend Mr. *Wentworth*, of whom I can obtain nothing but his name.

MR. *Jeremiah Ives*, a worthy minister of great natural abilities, and competent learning, which he attained by his own industry, and diligent application. He was a great disputant, and frequently engaged with the *Quakers*. Once upon *baptism*, with the reverend Mr. *Benjamin Woodbridge* a presbyterian minister at *Newbury*. I am informed by a manuscript communicated to me, that by his many disputations, he became so noted, that King *Charles II.* sent for him, to dispute with a *Romish* priest. The which he did before the King, and many others, in the habit of a clergyman. Mr. *Ives* pressed the priest closely, shewing, that whatever antiquity they pretended to, their doctrine

Jeremiah  
Ives.



and practices, could by no means be proved apostolical, since they are not to be found, in any writings, which remain of the apostolic age. The priest, after much wrangling, in the end replied, That this argument of Mr. *Ives's* was of as much force against *infants baptism*, as against the doctrines and ceremonies of the church of *Rome*. To which Mr. *Ives* replied, that he readily granted what he said to be true. The priest upon this broke up the dispute, saying, he had been cheated, and that he would proceed no further; for he came to dispute with a clergyman of the established church, and it was now evident that this was an anabaptist preacher. This behaviour of the priest afforded his majesty and all present not a little diversion.

MR. *Ives* was pastor of a *baptized* congregation in the *Old Jewry* between thirty and forty years; was well beloved, and bore a fair character to his dying day. He published the following books, *viz.*

1. *INFANT baptism* disproved, and *believers baptism* proved. Being an answer to several arguments propounded by Mr. *Alexander Kellie*, and sent to him, 4<sup>to</sup>. 1655.

2. *CONFIDENCE questioned*; or, A brief examination of some doctrines delivered by Mr. *Thomas Willis* of *Botolph's Billingsgate*, in a sermon preached by him at *Margaret's New Fish-street*, Dec. 7.

1657.



3. AN account of two public disputations with Mr. *Tillam* and Mr. *Coppinger*, about the *seventh day sabbath*.

4. *A CONTENTION for truth*; or, An impartial account of two disputations with Mr. *Danſon*. 1672.

THERE is also a *postscript* of his in the account of the two meetings at *Barbican* and *Wheeler's Street*, on account of the *Quakers* appeal to the *Baptists* against *Thomas Hicks*. Published by *Thomas Plant*. 1674.

MR. *William Reeve*, a minister of considerable parts, and a great disputant. All I can obtain concerning him is, That a little before, or after the Revolution, a public dispute was appointed between him and a clergyman of the church of *England* about *baptism*, at or near *Leicester*. But the clergyman at the time appointed did not appear, alledging, that having no license from his bishop he could not. This brings to my mind the prevention of another dispute between a *Clergyman* and a *Baptist minister*, which I had from a worthy reverend gentleman since deceased. The *Clergyman* at the appointed time came, but insisted, that the dispute should be in *Latin*. The *Baptist minister* pleaded for its being in *English*, that it might be to the edification of the auditory; but the *Clergyman* could, by no means, be prevailed upon to consent thereto, and thereupon laid

William  
Reeve.

Mr. Tho.  
Flower.

laid down the argument in *Latin*. The *Baptist* being an *Irish* gentleman replied in *Irish*. The *Clergyman* surprized at the learning of his antagonist, ingenuously confessed he did not understand *Greek*, and therefore desired him to reply in *Latin*. Well, says the *Baptist*, seeing you cannot dispute in *Greek*, I will not dispute in *Latin*, let us consent to dispute in *English*, and leave the company to judge. But this being not complied with, the dispute was frustrated.

Samuel  
Loveday.

MR. *Samuel Loveday*, a learned, pious, and very serious minister of the Gospel, was pastor to a congregation of *Baptists*, meeting in *Goodman's Fields*, which now meet in *Virginia Street*. His subjects mostly treated on, were such as tended to stir up his auditory to live as became christians; to be watchful against temptations, and diligent in performance of their duty; not resting in external duties, and a bare submission to the *ordinances* only. And as he thus publicly instructed his auditors, so he did the same by his example; for he lived agreeably to his discourses, a life truly godly and pious. He was noted for his great moderation, and very seldom concerned himself with controverted points. It was observed in his family, by those who lived with him many years; that his reproofs of his children or servants, when faulty, were always without anger, so that he

he left the guilty no room to contest the matter with him.

HE wrote an *Exposition* on the 25th chapter of *Matthew*, an 8<sup>vo</sup>. 1675. And another book, intituled, *Personal reprobation reprobated*.

MR. *John Brown*, a very learned di-  
vine, was of *Oriel College* at *Oxford*. He  
wrote a book intituled, *Scripture redemp-  
tion freed from restraint*, printed in the  
year 1673. against Mr. *Troughton* of *One-  
leap*, near *Leicester*. He travelled, and  
disputed in many places in *England*, *Wales*,  
and *Scotland*, as the title page of his book  
informs us.

Mr. *Abbot*, Mr. *John Keith*, Mr. *Wil-*  
*liam Kaye*, Mr. *London*, Mr. *Henry Mor-*  
*riss*; these were all gentlemen of learning  
who left the established church, and joined  
the *Baptists*. Mr. *John Eccles* of  
*Broomsgrove*, Mr. *Robert Keate* of *Wan-  
tage*, Mr. *Dan. King* of *Coventry*, Mr.  
*William Conset*, Mr. *Edward Harisson* of  
*London*, Mr. *John Pendarvis* of *Abingdon*,  
Mr. *Richard Steed* of *Farringdon*, Mr.  
*John Carpenter* of *Finstock*, Mr. *John*  
*Tomkins* of *Abingdon*, Mr. *Nicholas Smith*,  
Mr. *Edward Draper*, Mr. *Zacharias*  
*Stanton*, Mr. *Thomas Glass*, Mr. *John*  
*Vernon*, Mr. *Thomas Roswel*, Mr. *Spencer*,  
Mr. *William Rider*, Mr. *Henry Gregg*,  
Mr. *John Clayton*, Mr. *John Stanly*.  
These were gentlemen who probably bore



a testimony to Christ, by suffering for his sake, tho' I have been able to obtain little more than their names. I may add to these Mr. *Buttal* of *Plimouth*, Mr. *Sharp* of *Froome*, Mr. *Timothy Thomas* of *Per-skore*, Mr. *Davison* of *Trowbridge*, Mr. *Whinnel* of *Taunton*, gentlemen who were noted for their piety, zeal, and usefulness; but having not yet obtained any particulars respecting them, I must leave them at present with the mention only of their names, and proceed to give an account of some others, of whom I can speak more largely, and with certainty.

Car. Ma-  
ria de  
Veil.

*CAROLUS Maria de Veil*, D. D. He was born of *Jewish* parents, and educated in that religion. The rites and customs of which, as it appears by his writings, he thoroughly understood. But by perusing the prophetic part of the *Old Testament*, and comparing them with the *new*, he was convinced, that Jesus Christ was the promised Messiah; and thereupon he embraced Christianity. This so enraged his father, that with a drawn sword, he attempted to kill him; but was prevented by some present. He fell in first with the *Roman catholicks*, and soon became a celebrated preacher amongst them. His great abilities advanced him to some considerable promotion in the *Gallican* church, and he was made *Doctor of Divinity*, in the famous university of *Anjou*.

IN



IN the year 1672. he published a *Commentary* on the Gospels of *Mark* and *Luke*, in which, besides a literal exposition of the text, collected from the monuments of the ancients, he took opportunity to defend the errors and superstitions of the Church of *Rome*, which so advanced his reputation, that he was appointed to assist, in writing against the *Hugonots*, the then main adversaries of the Catholics in *France*. This employment, led him to examine, the controversies between the *papists* and the protestants, to whose principles he had hitherto been a stranger; and finding the truth on their side, to prevent the consequence of such a change in his principles, he fled to *Holland*, where he abjured *popery*, and soon after came over into *England*: and in a short time became acquainted with Dr. *Stillingfleet*, Bishop of *Worcester*, Dr. *Sharp*, dean of *Norwich*, Dr. *Tillotson*, dean of *St. Pauls*, afterwards archbishop of *Canterbury*, Dr. *Simon Patrick*, dean of *Peterborough*, afterwards bishop of *Ely*, *William Loyd*, bishop of *St. Asaph*, and several other clergymen; of the greatest dignity, and more particularly with Dr. *Compton*, then bishop of *London*; a man of ardent zeal for religion, of a charitable disposition, and a munificent patron of learned men. He was admitted into orders in the church, and became chaplain to a noble family, and tutor to the children.

IN

IN the year 1678, he revised his *Commentary*, on *Matthew*, and *Mark*. In the preface he gives an account of the nature of the work, and the alterations he made in it, with some account of himself, I shall therefore give the *English* translation of it.

Six years ago, says he, when I published a *Commentary* on *Matthew* and *Mark*, in which I explained the meaning which the words convey to us agreeable to the letter. In composing it I made use both of what I had taken notice of, in searching those monuments, which the fathers of the church have left behind them, and of what I had observed in reading over, and carefully examining many and several writers, both ancient and modern; and also that talent of prudence, and knowledge with which God, who is the best of beings hath furnished me. To which may be added, that the *Hebrew* rites and *idioms*, amongst which people I was born, instructed, and brought up, give no small light to the reading of the New Testament. At that time I publicly taught divinity, in the university of *Anjou*; one of the doctors of which university I am. I judged it therefore to be my duty, to interweave in my *Commentary* several entire dissertations relating to the divine doctrine, and history of the Christian religion. And in it I laid hold of all opportunities to defend the superstitions and errors of the *Roman* church,

in

in which I was then held; which I defended with as much acuteness, as I was able. And therefore since God has delivered me from that dismal darkness out of his abundant mercy, it is fitting, that I should use the greatest diligence, to have this my *Commentary* reprinted, that I may therein publicly oppose the errors which I have defended; and here and there, briefly explain the weighty reasons which God made use of to dispel the darkness of my mind. Further, in this *edition* I have changed very many things, even where the controversy is not concerned; so that I may say, a good and great part of this book is new, and different from the former *edition*. And now, whatever writers I quote, I cite them truly; but because as yet I have no fortune, I have not wherewith to purchase all the books I want. Moreover, I had so set down the *Greek* writers in my collection, as not to write out their words in *Greek*. These, therefore, for want of books, which I might consult, I have made to speak in *Latin*; and almost all the texts of Scripture I produce from the vulgar translation, which is what I am best acquainted with; yet so, as that I diligently take notice, where it differs from the original *Hebrew*, and *Greek* copies, when it appears to be necessary, for the understanding of the sacred text.



IN the year 1679 he published his *Literal Explication of Solomon's Song*, and dedicated the same to Sir *Joseph Williamson*, privy counsellor to the king, and president of the Royal Society; which was so well received, by the most eminent of the clergy of *England*, and by the foreign reformed churches, that by letters of thanks, they encouraged, and exhorted him to go on, and to give the like expositions, on the other parts of the sacred writings. Upon this, he published in the year 1680, his *Literal Exposition on the minor Prophets* which was dedicated to the Lord *Heneage Finch*, Baron of *Darenty*, Lord high chancellor of *England*, privy counsellour to the king, and keeper of the royal seal.

THESE his labours were so acceptable to the bishop of *London*, that he gave him all possible encouragement, giving him free admittance at all times into his library. Here among other books, he met with some of the writings of the *English Baptists*, and finding their principles truly *Protestant*, and built upon the word of God, he, by the means of a young woman, one of the maid servants in the bishop's house, much derided by the other servants for her *Baptist* principles, obtained an interview with Mr. *Hanserd Knollis* at a nobleman's house not far off, to which Mr. *Knollis* used frequently to resort. But after this he became more intimately acquainted with  
Mr.



Mr. *John Gosnold*, with whose learning and conversation, he was so taken, that he soon became a member of his congregation; such a *proselite* as the doctor, brought no small credit to the interests of the *Baptists*, tho' thereby, he lost his employments and his friends, except Dr. *Tillotson*, whose moderation led him, to value men for their merits, not their principles. Soon after he joined the *Baptists* he wrote his *literal Explanation* of the *Acts* of the *Apostles*, in which he vindicates, the principles and practice of the *Baptists*, with much learning and good judgment. Upon which, the eminent and learned monsieur *Claude* a *Pædobaptist*, and the most famous of the *French Protestant* divines, published the following letter, in commendation thereof, which he sent to the doctor.

‘ *Monsieur,*

‘ I RECEIVED your *Commentary* on the  
 ‘ *Acts* of the *Apostles* you were pleased  
 ‘ to send me, and give you a thousand  
 ‘ thanks for this share, you are so kind to  
 ‘ afford me in your remembrance; which  
 ‘ I have entertained, not only without due  
 ‘ acknowledgment, but also with much  
 ‘ joy, as coming from a person, who is  
 ‘ and ever shall be very dear to me, and  
 ‘ for whom I have a most particular  
 ‘ esteem. I have perused your *Commen-*  
 ‘ tary, tho’ it came but very lately to my  
 S hands,

‘ hands, and I have found therein, as in  
 ‘ all your other works, the marks of a co-  
 ‘ pious reading, abundance of sense, right  
 ‘ reason, and a just and exact understand-  
 ‘ ing; and I do not doubt, but that this  
 ‘ *Commentary* will be kindly received by  
 ‘ the learned, and prove very useful to all  
 ‘ those, who apply themselves to under-  
 ‘ stand the scriptures. This shews you,  
 ‘ Monsieur, not to be idle, and that you  
 ‘ manage well the talents, God has been  
 ‘ pleased to bestow on you. The pub-  
 ‘ lic will be very much obliged to you,  
 ‘ if you continue as I hope you will, and  
 ‘ which I take this freedom to exhort you  
 ‘ to, making it such like presents. For  
 ‘ my own part, I find therein a great edi-  
 ‘ fication, and wish with all my heart, it  
 ‘ lay in my power to manifest it to you by  
 ‘ effectual services. I beseech you to be  
 ‘ persuaded of this truth, and that you  
 ‘ would preserve me the honour of your  
 ‘ friendship, which I shall ever look upon  
 ‘ as very much to my advantage. I take my  
 ‘ leave, praying God he would continue to  
 ‘ pour upon you his holy benedictions,  
 ‘ and assuring you, that I am,

‘ *Monsieur,*

‘ *Paris, Ap. 15, 1684.*

‘ These for monsieur

‘ *de Veil, D.D. Lon-*

‘ *don.*

‘ *Your most humble and*  
 ‘ *most obedient servant,*

‘ *Claude.*

THIS

THIS *Commentary* was translated into *English*, with this letter of monsieur *Claude* prefix'd, *Anno* 1685, by a nameless author, but supposed by some to be the doctor himself; who, being a foreigner, was not perfectly a master of the *English* language, which render'd him incapable of preaching. However, the *Baptists*, in consideration of his abilities, on his dismissal from his place, raised him a salary, which he enjoyed till his death. He was a grave, judicious divine, a good chronologer, a great historian, a skilful grammarian, and such a pious good man, as brought an honour to the cause in which he was embarked.

DR. *William Ruffel*, was educated at the university of *Cambridge*, and there created *Doctor of Physick*. He was a worthy minister, of great learning and piety, and well versed in the logical methods of disputation; and as God had blessed him with extraordinary and uncommon talents, so he thought himself obliged to use them in his service, and therefore applied himself closely to the study of *divinity*, and became a *famous* divine. In and about the year 1674. he had several public and private conferences with the people called *Quakers*, who loaded him with opprobrious names, and personally insulted him. One *William Luddington*, who fell from the *Baptists*, wrote a book, intitled, *The*

William  
Ruffel.

*twelve pagan principles, held by the Quakers, seriously considered. This book was replied to by Dr. Russel, in a treatise intitled, Quakerism is paganism by W. L.'s confession; or, twelve of the Quaker's opinions, called by W. L. the twelve principles or opinions for which the Quakers are opposed to Christians, examined, and presented to William Penn.*

HE was the first pastor of a *baptized* congregation at *High Hall*, and wrote an answer to Mr. *Michael Harrisson*, the presbyterian minister of *Potter's Pury* in *Northamptonshire*; who, in a reply to Mr. *Collins's* answer to his book upon *infant baptism*, wrote many uncharitable reflections, and scandalous aspersions, on the *Baptists* in general. Soon after this followed that public disputation held at *Portsmouth*, by his majesty's license, which I have before taken notice of in this History, Vol. 3. The doctor lived some years after this, in which he continued to defend and maintain what he apprehended to be truth; for which no man was more remarkably zealous.

HE was, says Dr. *Jackson*, author of *the funeral tear to his pious memory*, 'An  
'able teacher, and spiritual guide; one  
'that was *thoroughly furnished to every good*  
'*word and work*: And as such, an able  
'minister of the New Testament. One  
'so laborious in the performance of his  
'pastoral



‘ pastoral duty over the flock, which  
 ‘ God’s providence had committed to his  
 ‘ charge, that his care for them was  
 ‘ more than common. He was in his  
 ‘ studies unwearied, in his sermons and  
 ‘ writings elaborate, and so accomplish’d  
 ‘ both in his natural and acquired per-  
 ‘ fections, as spoke him truly a good man,  
 ‘ and a great preacher, and one who  
 ‘ ought to be spoken of with love and  
 ‘ reverence. He changed this transitory  
 ‘ life for a blessed immortality, *Mar. 6.*  
 ‘ *Anno 1701.*’

HE published, besides what has been  
 aforementioned,

1. *NO seventh day sabbath* command-  
 ed by Jesus Christ in the New Testa-  
 ment, 1663.

2. *AN Epistle concerning Baptism*, in  
 answer to two treatises published by Mr.  
*Tho. James*, teacher of a congregation at  
*Ashford in Kent*, 1676.

3. *ANIMADVERSIONS* on Mr. *Allen’s*  
*Essay of conjoint singing*, 1696.

4. *INFANT Baptism* is will worship;  
 being a confutation of Dr. *Bereault’s* an-  
 swer to the *Portsmouth* disputation, 1700.

5. *A JUST vindication* of the do-  
 ctrine and practice of *John the Baptist*,  
 Christ, and his apostles, concerning *Water*  
*baptism*, in opposition to Mr. *Hewerdine* of  
*Marche*.

William  
Collins.  
*Works*,  
p. 279.

MR. *William Collins*, a very learned and judicious minister of Christ. ‘ It was says  
‘ Mr. *Piggott*, very early, that he disco-  
‘ vered an inclination to study, and books,  
‘ and his progress in learning was swift,  
‘ and sure. When he had passed thro’  
‘ *grammar* learning and had had the ap-  
‘ probation of Dr. *Busby*, he began to tra-  
‘ vel. When he came abroad, not going  
‘ so far as he at first designed, he remained  
‘ a considerable time in *France* and *Italy*;  
‘ where he finished the course of his other  
‘ studies, preparatory to that of *Theology*,  
‘ to which he closely applied himself, upon  
‘ his return to *England*; and had many  
‘ encouraging offers made to him, to join  
‘ with the national church; which he ju-  
‘ diciously refused, it being conscience, not  
‘ humour, that made him a dissenter.  
‘ How well he was prepared for the study  
‘ of divinity by nature, learning, and grace,  
‘ soon appeared by his proficiency therein;  
‘ and after he had passed a little time,  
‘ preaching in the country, he had a very  
‘ remarkable call to the pastoral office, by  
‘ the *baptized* church in *Petty France*.  
‘ For the very day he received their letter,  
‘ that invited him to *London*, he had so-  
‘ lemnly kept by himself, in fasting and  
‘ prayer, for direction about disposing of  
‘ himself, for the constant exercise of his  
‘ ministry; and receiving this, in the close  
‘ of that very day, he looked on it as  
‘ an

‘ an answer of prayer, and therefore con-  
 ‘ sented to make them a visit. Which  
 ‘ having done, and the church having had  
 ‘ sufficient proof of his real piety, as well  
 ‘ as of his gifts and abilities, they gave him  
 ‘ an unanimous call to the pastoral office  
 ‘ with them. He was apt to teach, and able  
 ‘ upon a sudden to bring forth something  
 ‘ proper, for the use of edifying, and of  
 ‘ that excellent stock of divine knowledge,  
 ‘ that he had treasur’d up; having often,  
 ‘ when disapointed of that help he expect-  
 ‘ ed, gone into the pulpit, and preached  
 ‘ an excellent sermon, in the opinion of  
 ‘ competent judges. Yet, tho’ he was  
 ‘ thus qualified, he did not serve God  
 ‘ with that which cost him nought, but  
 ‘ applied himself to close study for every  
 ‘ sermon, when his health would admit.

‘ THE subjects he ordinarily insisted on,  
 ‘ in the course of his ministry, were the  
 ‘ great and important truths of the Gospel,  
 ‘ which he handled with great judgment  
 ‘ and clearness, and did well distinguish  
 ‘ betwixt *justification* and *sanctification*,  
 ‘ exalting the *imputed righteousness* of  
 ‘ Christ, without undervaluing the work  
 ‘ of the spirit; so that his sermons were  
 ‘ useful under the influence of divine grace,  
 ‘ to convert and edify, to enlighten and  
 ‘ establish, being drawn from the fountain  
 ‘ of truth, the sacred scriptures, with which  
 ‘ he constantly conversed, in their *original*

‘ languages, having read the best criticks,  
‘ ancient and modern ; so that men of the  
‘ greatest penetration, might learn from  
‘ his pulpit discourses, as well as those of  
‘ the meanest capacity.

‘ HE did not affect a flaunting swelling  
‘ stile, but always spoke what was strong  
‘ and manly, becoming the weight of  
‘ those truths he delivered. He did not  
‘ study to amuse, but instruct his hearers,  
‘ not so much regarding what would please,  
‘ as profit them, always having on his mind,  
‘ a sense of the worth of souls, and there-  
‘ fore he constantly advised his brethren  
‘ of the ministry to take the greatest care  
‘ they could, to help forward the salvation  
‘ of sinners, to exalt Christ, and not preach  
‘ themselves. He had a rich stock of ex-  
‘ perience, as well as useful knowledge.  
‘ He felt what he preached, and lived on  
‘ that food he imparted to others. Yet  
‘ under all these excellent attainments he  
‘ was one of the most modest, humble  
‘ men, in his day ; of unaffected steady  
‘ piety, free from the wild raptures of *en-  
‘ thusiasm*, and the dull formalities of *su-  
‘ perstition* ; not addicted to utter hard  
‘ censures of such as differed from him in  
‘ lesser matters ; but had a love for all  
‘ saints, and constantly exercised himself  
‘ in this ; *to keep a conscience void of of-  
‘ fence, towards God, and towards man.*



As he was constantly calm in his mind in the time of his health, so he was during his last sickness. For when a minister, with whom he was very intimate, took notice of his weakness, and apprehending him in danger, said to him, Sir, I hope you are not afraid to die. He answer'd, with great presence of mind, and a chearful countenance, I bless God I have not been afraid to die these forty years.' He died *Octob. 30. 1702.*

*NEHEMIAH Cox*, D. D. a very excellent, learned, and judicious divine. He was joint pastor with the aforesaid Mr. *William Collins*. I can obtain but a little account of him. He wrote a discourse on the *covenants*, and printed a *sermon* he preached at the ordination of an *elder* and *deacons*, in a *baptized* congregation in *London*. His treatise on the *covenants* was occasioned by Mr. *Whiston's* reply to Mr. *Delaune*, intituled, *Infant baptism plainly proved*. Dr. *Cox* perceiving the main hinge of the controversy to turn on *Gen. 17.* concluded, that the only way to clear this great point, must be to make a diligent search after that account which the scriptures gives us of the nature and ends of the *covenant* there recorded. Indeed, it was not so soon published as expected; but he tells us in the *preface* why it was delayed; Partly, says he, occasioned by those perplexities which the restless plots of the  
*popists,*

‘ *papists*, and their bold attempts to overwhelm us with the worst of miseries, have caused; which I thought would not give leisure for the consideration of what might be offered in this kind; and partly, by my own aversion from every thing that looks like a *controversy* with those who love the Lord Jesus, and sincerely espouse the *Protestant* interest, tho’ differing in principle and practice from me in some controverted points.’

Hence it appears, that he was a man of great moderation and piety, which was accompanied with a true zeal for the cause of his master whom he served.

Thomas  
Harrisson.

MR. *Thomas Harrisson*, a very noted minister of this denomination. ‘ He took

‘ upon him the solemn profession of religion, and became a member of an honourable *Baptist* church, about the age, says the reverend Mr. *Piggott*, that our Saviour was, when he disputed with the *Jewish* doctors; and, like the master he served, he grew in wisdom and stature, and in favour with God and man.’ He

*His  
Works,*  
p. 190.

was by his parents designed for a trade, but his capacious soul aspired after something higher; and so soon as he obtained full liberty for study, he made a considerable proficiency in useful learning, under the tutorship of the learned Mr. *Thomas Rowe*. Besides the advice, conversation, and advantage he had of sitting under the ministry of

Dr.

Dr. *Nehemiah Cox*, and Mr. *William Collins*, two excellent and judicious divines, joint pastors of that church, to which he stood related for above twenty years.

WHEN he had a due call to preach in public, he soon discovered his excellent qualifications for the ministerial work; for as he had entertained very clear and sound notions concerning the fundamental articles of the Christian religion; so the several graces that adorn the Christian life did shine with an admirable lustre, thro' his whole conduct. His life, in every instance, was agreeable to his profession; and so religious an observer of his word, that his promises were as sure, and sacred as an oath. ' He exemplified, says Mr. *Piggott*, ' the power of his principles in religion, ' by his close walk with God; and tho' ' his arguments for Christianity were always demonstrative; and his persuasions ' strong, yet there was a greater force in ' the shining virtues of his life; for by ' these, men were convinced, that himself ' believed what he preached. He was so ' entirely devoted to the work of the ministry, and his heart so engaged in it, that ' from the time of his first appearing in ' public, to the last, his life was one continued scene of labour and toil. His close ' study and constant preaching did greatly ' exhaust his animal spirits and enfeeble ' his strength; yet to the last he discover-

ed

‘ ed a becoming zeal against the prevailing  
 ‘ errors of the day, for he knew no face  
 ‘ in the pulpit; his soul was too great to  
 ‘ baulk any truth that he owned, for the  
 ‘ frowns or flatteries of the greatest. He  
 ‘ did not count his life dear to himself, so  
 ‘ that he might finish his course with joy,  
 ‘ and the ministry which he had received  
 ‘ of the Lord Jesus Christ, to testify the  
 ‘ Gospel of the grace of God.’ He de-  
 parted this life on the 14th day of *August*,  
*Anno Dom.* 1702, in the midst of his days,  
 being about *thirty five* years of age.

Benjamin  
 Keach.

MR. *Benjamin Keach*, whose writings  
 are well known, and likely to preserve his  
 memory much longer than this endeavour  
 of mine; yet many who have read his  
 elaborate works, or had the benefit of his  
 searching ministry, may be desirous of  
 knowing his character, and some of the  
 most remarkable passages of his life, of  
 which there has been no account publish-  
 ed to the world. And as I have been blef-  
 sed with the happiness of a good wife, the  
 youngest off-spring of the reverend gentle-  
 man whose memory is hereby revived; so  
 the many years I have enjoyed this blef-  
 sing has given me an opportunity of being  
 more particular, than in the many worthies  
 in this history mentioned, and may be a  
 sufficient apology for the length of this ac-  
 count. He had taken up a resolution of  
 doing something of this kind himself some-  
 time



time before his death, but was prevented by his more useful study. We must therefore be content with that imperfect relation that can be collected from the memory of his acquaintance, some papers left behind him, and what has been occasionally published in his writings.

THIS faithful servant of Christ was the son of *John Keach*, of *Stokehaman* in *Buckinghamshire*, and was born in that town, *Feb. 29, 1640.* as it is recorded by himself in the register of his church. His parents were honest and pious persons, but not capable of giving him such a learned education as was suitable to his great genius, and the honourable employment he was afterwards engaged in. He was at first designed for a trade, and employed in one a little time; but his capacious soul soon aspired after higher things. He applied himself very early to the study of the Scripture, and the attainments of divine knowledge; and observing the Scripture to be entirely silent concerning the *baptism of infants*, he began to suspect the validity of the *Baptism* he had received in his infancy, and after he had deliberated upon this matter, was in the *fifteenth* year of his age *baptized*, upon the profession of his faith, by *Mr. John Russel*, and then joined himself to a congregation of that persuasion in that country. So good a proficient was he in the school of Christ, that his profiting appear-

appeared to all that knew him; and the society of Christians with whom he joined, thought fit, when he was but *eighteen* years of age, to call him to the work of the ministry amongst them; and from that time he continued to preach publicly, to the great comfort and edification of them that heard him.

HE set out with some sentiments concerning *the extents of Christ's death*, and *freedom of man's will*, which he soon afterwards cast off, and became, more especially in the latter part of his life, a zealous opposer (both in his preaching and writing) of them. This occasion'd some to charge him with fickleness, and weakness of judgment. But it is to be considered, that he had many difficulties to struggle with in his education, being thrust into the sacred office of the ministry very young, and therefore it was almost impossible, that he should have examined thoroughly the different schemes of religion, and be well digested in some of the most difficult, and controverted points of divinity.

THE *Baptists*, in those parts where he lived, and with whom he conversed, were generally, tho' not all, such as held the *Remonstrants* scheme in these points, and went under the name of *Arminians*. These were his assistants, and under their preaching he had set for some years, and in their principles was he educated; so that

it is not to be wonder'd at, that he was for some time engaged in following of their opinions. But when he came to *London*, where he had a greater opportunity of consulting both men and books, and found that the different opinions in this article gave a denomination to two parties of the *Baptists*, he examined the point more closely, and in a few years came to such a determination as fixed his judgment in this point for his whole life-time afterwards.

IN the year 1660 he married his first wife, whose name was *Jane Grove*, a woman of great piety and prudence, that dwelt at *Winslow* in *Buckinghamshire*; of whom hereafter I shall have occasion to say more.

THERE being liberty in *England* for all sorts of preachers, as well as of all kinds of opinions, during the first *two* years after he had engaged in the ministry, he met with no trouble or opposition in that time, but went on his work with great comfort and success. But soon after the return of King *Charles II.* the national church returned to her practice of persecution again, and the *Baptists* were the first that must fall under it. The share that Mr. *Keach* had in the sufferings of these times, as far as can be collected, I have already set forth in the course of this History.

MR. *Keach's* ministry, was not more acceptable in the country than at *London*,  
and

and before he had been here many months he was chosen and ordained pastor of a small congregation, that met in *Southwark*. This people, had formerly belonged to one of the most ancient congregations of the *Baptists* in *London*, but separated from them in the year 1652, for some practices which they judged disorderly, and kept together from that time as a distinct body, meeting weekly for public worship from house to house; the evil of those times obliging them so to do. They had for their Elder Mr. *William Rider*, who published a small tract, in vindication of the practice of *laying on of hands on baptized believers*; which practice has continued in the church to the present day. Tho' they were but few in number, yet they had the reputation of being a people of solid judgment, and substantial religion, and some of them in very good circumstances, as to the possessions of this world. Their pastor having been dead for some time, they unanimously chose Mr. *Keach* to be their elder, and he was solemnly ordained, with prayer, and *laying on of hands*, in the year 1688; being the 28th year of his age; and with this people did he continue to the end of his days. When he first settled with them, they usually met together at a private house in *Tooly-street*, the better to conceal themselves from those that persecuted them; but in a few years after King

*Charles*



*Charles II.* granting an *indulgence* to protestant dissenters, they erected a meeting house upon *Horsely-down*, and God was pleased to give such success to his ministry that he quickly increased to a credible number; and they had frequently occasion, to enlarge the place of their assembling, so that at length it became a place large enough for the accommodation of near a *thousand* people.

IN the year 1670, his wife died, which was a very great affliction to him; she had been the wife of his youth; being married to her at 20 years of age, and was a very tender and loving wife to him; as well as a very pious and good woman; she had been his companion in troubles, and sufferings, *ten* years, had born him *five* children, three whereof *viz.* *Mary*, *Elias*, and *Hannah*, were then living. She departed *October 7*, in the *thirty first* year of her age. And as he had an extraordinary affection to his wife, so he took an uncommon method of expressing it at her death, by writing a poem to her memory, and intitling it, *A pillar set up*. And to apologize for his doing thus, inserted at the beginning of it, the example of *Jacob*. *And Rachel died, and was buried, and Jacob set up a pillar on her grave, that is the pillar of Rachel's grave unto this day.* In this, after he had lamented in very particular terms, the greatness of his loss; and

Gen.

xxxv.

19, 20.

the extreme trouble it occasioned unto him, he gave her a very great and noble character, commending her for her zeal for the truth, sincerity in religion, uncommon love to the saints, and her great content, in whatsoever condition of life, God was pleased to bring her to. He particularly observes, how great an help, and comfort, she was to him, in his *suffering* for the cause of Christ, visiting, and taking all possible care of him, while in *prison*, instead of tempting him, to use any base means, for delivery out of his troubles, encouraging him to go on, and counting it an honour done them both, in that they were called to *suffer* for the sake of Christ. She was of an heavenly conversation, her discourse was savoury, and for the most part about divine things, seeking the spiritual good of those, with whom she conversed, and so successful was she herein, that some have acknowledged, that their conversion to God, was thro' the conversation they had with her. And as he designed, by publishing this, to recommend to others the example of so good a wife, and so pious a woman; it would not be justice done to his character to omit taking notice thereof; and so fall in with his generous design. After her decease, he continued single about *two* year, and then was married a second time, to Mrs. *Susanna Partridge*, of *Rickmansworth* in *Hartfordshire*;

*shire*; she was of the family of the *Skidmore's*, of that county, and was the widow of *Samuel Partridge*, of that town, who died in about *nine* months after his marriage. By this wife he had five daughters, *viz. Elizabeth, Susanna, Two* named *Rachel*, and one *Rebekah*. They dwelt together in great love and amity 32 years. She survived him about 23 years, and continued a widow to the end of her days, and died in *Feb. 1727*. She was a woman of extraordinary piety, who had a good report of all; a most tender mother, and grandmother, and if she exceeded due bounds in any thing, it was in her love and tendernefs towards her children and grandchildren. She lived with me many years, and during the time I was acquainted with her, which was near the last *twenty years* of her life, I must say, That she walked before God in truth, and with a perfect heart, and did that which was good in his sight. She lived in peace, without spot and blameless. Her eyes were turned away from beholding vanity, and her hands were stretched out, according to her ability, to the poor and needy. Her cloathing was humility, and her ornaments, a meek and quiet spirit. Her conversation was upright, as became the gospel, without covetousness, honest, holy, and heavenly. She, according to God's promise, looked for new heavens, and a new earth,

Mr. Will.  
Arnold.

to things not seen, and to things that are eternal. Her confidence was not in the flesh; her rejoicing was in Christ, and Christ was her all. In her dying moments, so much chearfulness, and readiness to depart appeared, as made a reverend minister present, wish, that some Atheist, or Deist were by, to see the comfort she enjoyed, and the quiet resignation of her self to the will of God; and such was her desire to depart, that she desired him to pray; but not for the continuance of her life.

BUT to return to Mr. *Keach*. The hardships that he suffered, for asserting *believers* baptism, in opposition to that of *infants*, did not in the least, influence his judgment, nor abate his zeal for that principle; for he was afterwards, one of the most noted advocates in his day for it, and wrote several treatises in its defence, as will appear, by the list of his works annexed to the end of this narrative.

ANNO 1674. About this time Mr. *Keach* published in a sheet, intitled Mr. *Baxters Arguments for believers baptism*.

MR. *Baxter*, that warm advocate for *Infants baptism*, published a treatise, to revive the practice of *confirmation*, as a necessary means to reform the church, and to relieve the differences among *Protestants*. In this he endeavoured to prove that the *Infants* of believers, were admitted into the



the church by *baptism*, and had by *baptism* a title to many priviledges; yet when they grew up, this *infant* title ceased, if they did not make a public profession themselves, and be received as adult members, which he proposed to have been done by *confirmation*. His fifth proposition was this: ‘ That as a personal faith, is the condition to God, of title to the priviledges of the *adult*; so, the profession of this faith, is the condition of his right to the church; and without this profession he is not to be taken in as an *adult* member, nor admitted to the privileges as such.’

IN the process of this, Mr. *Baxter* pursues this point so earnestly, as to be off his guard, and advances several arguments, that concluded as strongly against receiving *infants* into the church, and *baptizing* them, without a personal profession of faith, as *adult* persons; for he says, when *John* the baptist set up his ministry he called to *believers* to confess their sins; and that if they were *baptized*, the same infers, that it was not till they *confessed*; nay, that it seems by his charge, that it was not till they *promised to bring forth fruit meet for repentance*; so that the nature of the *ordinance* tells us, that *baptism* could not be administer’d without a *profession*; for they were to be *baptized* in the name of the Father, Son, and Holy Ghost,

Ghost, and therefore were to *profess*, that they *believed* in the Father, Son, and Holy Ghost.

THAT Christ, in his commission, directs his Apostles to *make* disciples, and then *baptize* them, promising, that *he that believes and is baptized shall be saved*; and who can tell, that a man is a disciple, a believer, or an infidel, but by his *profession*.

THAT those instances which we have in scripture, of persons *baptized*, declare, that they *professed* faith before they received *baptism*; and then refers to the several passages for the proof thereof, and adds, that *pœnitentiam agere* was judged by the ancient doctors, *to repent*, as was pre-requisite to *baptism*, and that is a *manifest professed* repentance.

THAT *baptism* is said to save us; and therefore they that will be *baptized* must *profess* the qualification necessary to a saved state.

THAT our *baptism* is a solemnizing of our marriage with Christ; and it is a new and strange kind of marriage, says he, where there is no *profession* of consent; with many other things to the like purpose.

THESE arguments Mr. *Krach* collected together, and had them printed on a *sheet*, and called it as aforesaid, Mr. *Baxter's arguments for believers baptism*, and referred  
to

to the book and page, where he had the very words; and made some short remarks in the *margin* upon them.

THE learned Mr. *Tombes* served another book of Mr. *Baxter's* in the like manner, about fifteen years before this, and called it *Felo de se*, or Mr. *Baxter self-disputing*. But Mr. *Keach's* being much shorter, and cheaper, and put into the hands of the *hawkers*, was presently spread about all over the town.

THE credit of Mr. *Baxter's* writings was by this method very much lessened; his self-contradictions were made very evident; and it was easy to discern, that the very same arguments which he endeavours to confute, when advancing one opinion, he himself makes use of strongly in defence of another.

MR. *Baxter* takes notice of this at the end of his treatise, intitled, *More proofs of infants church membership, and right to baptism*, and complains of it as hard usage. I think it is as short an answer as ever was made to so great a charge, and therefore shall oblige the reader with it in his own words. 'As I am writing this, says he, 'the hawkers are crying under my window, Mr. *Baxter's arguments for believers baptism*. The man that cites *authors* 'at this rate cites me against my self with 'the like confidence. Because I have 'proved, in my treatise of *Confirmation*,

‘ the necessity of personal profession in  
 ‘ the *adult* ; and he that will think, that  
 ‘ such dealing as this doth need an answer ;  
 ‘ that if the *adult* must make an intelli-  
 ‘ gent profession *infants* must not be bap-  
 ‘ tized, let him be aggrieved, for I have  
 ‘ no time to satisfy him.’

IT is pity, that a man who found time to write so many books, and engage in almost every controversy on foot in his time, should want an opportunity to clear himself from such entire contradictions ; how much it would have tended to his honour, and the confutation of *Antipædobaptism*, will be seen by one instance. He in answer to Mr. *Blake* made use of this argument, ‘ If there be, says he, no example  
 ‘ given in scripture, of any one that was  
 ‘ *baptized* without the profession of a saving  
 ‘ faith ; nor any precept for so doing, then  
 ‘ must not we baptize any without it ; but  
 ‘ the *antecedent* is true, therefore so is the  
 ‘ *consequent*.’ Who knows not, but that every *Baptist* uses this same argument in the same sense ? and to hear Mr. *Baxter*, after he had said so much against them, use it himself, and produce such good proof both from precept and example in scripture ; this must certainly tend to confirm them in their opinion, and invalidate what he has said before, in his *Plain proofs for infant baptism*, and make him guilty of self-contradiction to a very great degree ;  
 unless,



unless, when a *Baptist* talks after this manner it is weak, and foolish reasoning; but when so great a champion as Mr. *Baxter* takes it up, it is like the sword of *Goliath*, and there is no standing before it.

THERE was no wrong done to Mr. *Baxter* by this method; it is no other than what has been practised by others, and allowed to be one of the best methods to confute an opponent.

BISHOP *Jewel*, in his *apology* for the *Protestants*, takes the same method against the *Roman catholics*. And Mr. *Wall* takes notice of Mr. *Baxter's* being so served by Mr. *Tombes* and Mr. *Keach*; and he rather justifies than condemns the method, saying, 'None can deny them the liberty of making the best of such a course \*.'

WHAT tho' Mr. *Baxter* intended his proofs, of the necessity of faith, only in the case of the *baptism* of adult persons, yet his arguments to prove this prove more; and the middle terms beat down his own tenets of *infant baptism*; for if it appears, from the nature and design of *baptism*; from the *institution* of Christ, and the *practice* of the Apostles, That none ought to be *baptized* without a *profession* of saving faith; and that this *profession* be made in their *own persons*; this does as effectually

\* *Hist. of baptism*, Part II. pag. 4.

confute the *baptism* of *infants*, as that of *infidels*. So that it is pity, as I said before, Mr. *Baxter* could not find time to clear himself from such contradictions as he is so plainly guilty of.

ANOTHER author Mr. *Keach* engaged upon this subject, was the famous Mr. *Burkit*, rector of *Malden* in *Suffolk*, a gentleman of great esteem, as well for his preaching, as his excellent *practical exposition on the New Testament*, which has met with so general an acceptation.

How Mr. *Keach* came to enter the lists with this great man, and the success he had in the controversy with him, deserves a place in this narrative.

MR. *John Tredwell*, a *Baptist* minister of Mr. *Keach*'s acquaintance and neighbourhood, was invited to take the care of a small congregation at *Lavingham*. He was a man of an unblemish'd life and conversation, and a very solid and useful preacher. Several in this place, by his ministry, not only being reformed from a vicious course of life, but also proselited to the opinion of the *Baptists*. Mr. *Burkit*, whose living adjoined, began to be greatly moved at his success, and thought himself obliged to warn his people against the dangerous principles and practices of this *sect*, as he termed them, and so began a pulpit war; and contrary to his usual method, contented not himself with prov-  
ing

ing his own opinions, and confuting those of his neighbours, but cast many unjust and unchristian reflections, both upon them and their opinions. Mr. *Tredwell*, who esteemed the character of Mr. *Burkit*, in a friendly manner wrote a letter to him, to persuade him to desist from such methods, so derogating from the character and reputation that he bore in the world; letting him therein know, that they had sufficient ground from scripture for their practice, and that the methods of scolding and exclaiming were not the way to promote the truth; and so hoped, by this private method, to put a stop to the growing mischief. Mr. *Burkit*, contrary to his expectation, in a little time comes with several of his parishioners into the meeting-house, when they were met together for public worship, and demanded of Mr. *Tredwell* to hear the doctrines he had reflected upon, and called unscriptural. Mr. *Tredwell*, surprized at such a riotous and tumultuous challenge, however agreed, that he should have liberty to assert and vindicate his opinions, provided he might afterwards have liberty to make a return to him and his people. Upon this the rector began with a short prayer, and then, for near *two* hours, discoursed upon *infant baptism*, and when he had done departed with his riotous company, without giving Mr. *Tredwell* an opportunity of making

making any return, except to a few of his own persuasion that were left behind.

THE rector being not satisfied with this liberty granted him, quickly after prints and publishes the substance of his discourse, and intitles it, *A plain and practical discourse of infant baptism*. And tho' it be a short, but ungenerous piece, yet it is as well adapted to prevail upon the affections and judgment of the common people, as any thing wrote on that side of the question. But the *false* stories, and unchristian reflections that he intermixed with it, spoiled all.

MR. *Tredwell* applies himself to Mr. *Keach*, representing the hard usage he had met with, and that the whole body of the *Baptists* were like to suffer by the false representations that were published; and therefore desires him, as the most proper person, to undertake an answer; and being prevailed upon to do it, Mr. *Tredwell* writes an epistle, in answer to what relates to himself, and Mr. *Keach* undertook the argumentative part, intitling it, *The rector rectified and corrected*.

THE most scurrilous part of Mr. *Burkit's* book was set at the beginning of it, as the occasion of his writing upon that subject, which is here recited, because it is a specimen of that treatment which the *Baptists* commonly meet with from their opponents. His words are these, *viz.*

' Since



‘ Since the late general liberty the *Ana-*  
‘ *baptists* thinking themselves thereby let  
‘ loose upon us, have dispersed themselves  
‘ into several counties, endeavouring to  
‘ draw away our people from us, by per-  
‘ suading them to renounce their first de-  
‘ dication to God in *baptism*, and to enter  
‘ into their communion after the way of  
‘ *dipping*. One of their teaching disciples  
‘ having set up in our neighbourhood for  
‘ making proselytes, by *baptizing* them in  
‘ a nasty horsepond, into which the filth  
‘ of the adjacent stable occasionally flows,  
‘ and out of which his deluded converts  
‘ come forth with so much mud and  
‘ filthiness upon them, that they rather  
‘ resembled creatures arising out of the  
‘ bottomless pit, than candidates of *holy*  
‘ *baptism*; and all this before a promif-  
‘ cuous multitude, in the face of the sun.’

FOR a man of Mr. *Burkit*’s character to publish such a story as this to the world, and to do it without any manner of hesitation, or doubt of the truth; and to declare, that what he relates was done in the view of a multitude, was a very likely way, I must confess, to make it be believed, and to fix this scurrilous practice on the *Baptists*. But it was well for them that a promiscuous multitude was present at their *baptisms*, that so they might have witnesses to detect this *false* story. A certificate was drawn up, and signed by several that were  
pre-

present, both *Pædobaptists* as well as *Baptists*, in which, after they had cited Mr. *Burkit's* words, as above, they say, ‘ We  
 ‘ whose names are hereunto subscribed, do  
 ‘ solemnly certify and declare to the whole  
 ‘ world, that those reports and assertions  
 ‘ of the said Mr. *Burkit* are utterly and  
 ‘ notoriously false, &c.’ This certificate being printed, and fixed to the said reply of Mr. *Keach*, to which I therefore refer you, proves, that the *filth* which Mr. *Burkit* endeavoured to fasten upon the *Baptists* appears to be upon *himself*; and as this was a sufficient answer to his calumny, so Mr. *Keach* gave such a full and particular answer to his arguments, that Mr. *Burkit*, nor any other for him, ever attempted a rejoinder.

THERE are several other authors, who wrote in defence of *infant baptism*, that are particularly answer'd by Mr. *Keach*; as, Mr. *John Flavel's Vindiciarum vindex*. Mr. *Rothwell's Pædobaptismus vindicatur*. Mr. *Josbua Exell's Serious enquiry*. Mr. *Shute's Antidote to prevent the prevalency of anabaptism*. And others. In his several answers to them it appears, that he had made himself master of this controversy, and kept close to the rules of disputation, and avoided all indecent expressions, and personal calumnies, and generally got the better of his antagonists. Tho' it is common for men, who engage in controversy,

to

to enter into the personal character of those they contend with, and slander them with some great crime or other; and the opponents of *infant baptism* have much suffered from their antagonists by this treatment, yet Mr. *Keach* has escaped beyond what is common, either from the clear character that he had, or the justice of his antagonists, who scorned to use such methods, except towards the latter end of his life: When one Mr. *Russen* put forth a book in the year 1703, with this title, *Fundamentals without a foundation; or, a true picture of the anabaptists*. Wherein he endeavours to represent them as the most vile and offensive sect that ever appeared in the world; not only holding the most dangerous errors, but men of the most vicious and profligate lives; and to this purpose rakes together all ancient and modern stories he could find; besides several which, in all probability, were of his own coining. After many stories of this nature, he adds, and *Benjamin Keach*, another noted writer and teacher of theirs, has been lately accused as guilty of the same, that is, of uncleanness.

HAD this gentleman, if he deserves that name, really heard such an accusation against Mr. *Keach*, it was very unjust from thence to intimate he was guilty, and to publish it to the world, to take away his good name. Our Saviour was accused of glutto-

gluttony, and drunkenness, of blasphemy and sedition ; and all manner of evil was spoken against the Apostles, and the rest of his disciples. Now will any man from hence conclude they were guilty ? God forbid ! But there appeared no real foundation, for so much as he had asserted ; for soon after his book was published, three persons of good reputation \*, took an opportunity to wait upon Mr. *Russen*, to know the reason of his inserting this scandalous story. Mr. *Russen* at first solemnly denied the fact, but when they produced the book, and shewed him the words above-mentioned, he endeavoured to excuse it, by telling them it was so reported to him by another hand ; and when urged to declare his author he actually refused to do it ; and was afterwards challenged, by the ingenious Mr. *Stennet* †, in the answer to his book, to name the person if he could, that ever accused him formerly or lately, of any such crime ; the which he never complied with. Besides all this, there was a certificate signed by some of his neighbours and friends, two of whom were *members of parliament*, to detect this false accusation, and affixed to the aforesaid ingenious answer, and is as follows, *viz.*

\* Mr. Tho. Carr, Mr. John Latter, Mr. Sam. Newman.

† Stennet *against* Russen, p. 141.



WE whose names are underwritten,  
 being neighbours and acquaintance  
 of Mr. *Benjamin Keach*, and diverse of us  
*Pædobaptists*, some of us in the com-  
 munion of the church of *England*, ha-  
 ving for many years known his good con-  
 versation as a christian, and as a mini-  
 ster, do solemnly declare and testifie,  
 that we are entirely satisfied, that Mr.  
*David Ruffen's* assertion in his book, in-  
 titled, *Fundamentals without a founda-  
 tion*, p. 31. that the said Mr. *Keach*,  
 has been lately accused of uncleanness, is  
 false, groundless and malicious; for we  
 never before heard of any such accusa-  
 tion made against him by any person  
 whatsoever; or, that he was ever charged  
 with the least immodesty. And we be-  
 lieve Mr. *Ruffen* might, with as much  
 justice, have accused any other pious and  
 modest man in the world. This we  
 think our selves in justice bound to de-  
 clare, to prevent Mr. *Keach's* labours  
 and books, several of which, even in  
 Mr. *Ruffen's* opinion, deserve due com-  
 mendation, from being slighted, or ren-  
 dered uselefs to any; And we doubt not  
 that Mr. *Keach* might have the testimo-  
 ny of a multitude of hands besides ours,  
 to what is abovesaid. In witness of  
 which we set our hands, *Sept. 6. 1703.*

*John Cholmley,*

*Charles Cox, and twenty six more.*

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THIS was so full and satisfactory a confutation of this charge, that as it was never heard he was ever accused before with any thing of this nature, or any thing like it, or immorality of any kind, so an entire stop was hereby put to this, and his character shone the brighter, by having such a full and honourable testimony of his blameless conversation.

THIS truly famous servant of Christ did not only stand up in defence of *believers baptism*, in opposition to that of *infants*, but also engaged in several controversies that were argued among the *Baptists* themselves. The first of this kind was about the practice of *laying on of hands on baptized persons*, and performing it with prayer, at their admission into the church. Those *Baptists*, that hold the opinion of the *Remonstrants* generally practised it; but those who are called *Calvinists* were divided about it. Some of their churches did not practice it at all. Some made it indifferent, and so admitted members either with or without it. Others made it a boundary of their communion, and would receive none into their societies but by this method, and of this last opinion was Mr. Keach's church, and they have been tenacious of this principle even to this day. These things occasioned several treatises to be wrote on each side, and had been controverted among the *Baptists* ever since

since their first forming themselves into distinct churches. But as some came from the established church, who use it under the name of *confirmation*, and others from the *Presbyterians*, and *Independants*, who used it not, so they brought their different sentiments, in this point, along with them.

IN the confession of faith, that was published by the *Baptists* in the year 1643, there is no mention made of it, nor in any other agreed to afterwards by those of the *Calvinist* persuasion. But in the Declaration of faith put forth by the *English Baptists*, who were fugitives in *Holland*, in the year 1611, they declare, That the Art. 21. *Elders* and *Deacons* are to be chosen, by election and approbation of that church or congregation whereof they are members, with fasting, prayer, and *laying on of hands*. And in the declaration of faith put forth by the *Arminian Baptists* about the year 1660, it is acknowledged to be the duty of all *baptized* believers, and necessary to a right constituted church. Their words are these, ' That it is the duty of all such, who are Be- Art. 12, ' *lievers baptized*, to draw nigh unto God <sup>13.</sup> ' in submission to that principle of Christ's ' doctrine, to wit, prayer, and *laying on* ' *of hands*, that they may receive the pro- ' mise of the Holy Spirit, whereby they ' may mortify the deeds of the body, and ' live in all things answerable to their

‘ professed intentions and desires, even to  
 ‘ the honour of him, who hath called  
 ‘ them out of darkness into his marvellous  
 ‘ light. That it is the duty of such, who  
 ‘ are constituted as aforesaid, to continue  
 ‘ stedfastly in Christ’s and the Apostles  
 ‘ doctrine, and assembling together in fel-  
 ‘ lowship, in breaking bread, and prayers.’

THE chief advocates for this practice among the *Baptists*, were Mr. *Sam. Fisher*, Mr. *William Rider*, Mr. *Thomlinson*, Mr. *Griffith*, Mr. *Keach*, and Mr. *Grantham*; several *Baptists* on the other side united in publishing a treatise against it, and especially against separating about it, intitled, *A search for schism*, but concealed their names. And Mr. *Danvers*, who had wrote so well against *infant baptism*, set himself very zealously to the opposing of this practice, and published a treatise upon it in the year 1674. This, with Mr. *Keach*’s answer, takes in the sum of the controversy on both sides, and has so far put an end to it, that scarcely any thing has been published upon it since.

ANOTHER controversy among the *Baptists*, wherein Mr. *Keach* was also very serviceable, was about granting a due *maintenance* to those that were employed in the ministry, that they might be taken off from secular employments, and given wholly up to the ministry. Even from the very beginning of the *Baptist* churches



in *England* several of their teachers had been tradesmen, and continued in their secular employments, after they were ordained to the work of the ministry. In some places this was occasioned through necessity, the people being poor, and few in number, and exposed to many hardships by persecution, so that they were obliged to it for the support of themselves and families; and when it is thus no one can justly blame either the minister or people for it. The great apostle *Paul* himself did not disdain to work with his hands, when the circumstances of the church made it necessary. And even those who have been so ready to reflect on the *Baptists*, for this practice, have took the same method themselves, as has been in this history before observed. But there were others who acted thus upon principle, thinking it a sin, either for the people to give, or the minister to receive, or take any thing, as a reward for his labour in the ministry; and grounded this opinion on a mistaken interpretation of those words in the Old Testament, *The priest teacheth for hire, and the prophets divine for money*; not the words of our Saviour, *As ye have freely received freely give*.

THE pride and luxury of the clergy, and the oppressions they were often guilty of in collecting their tenths, did not a little contribute to their running into this opi-

nion, as it had the *Lollards* and *Wickliffites* before them. It prevailed chiefly in country towns, and places remote from *London*; for those in and about the city saw the dangerous consequences of it, in greatly obstructing the support of truth, and rendring the ministry among them contemptible. Upon the glorious Revolution in 1688, whereby not only the nation in general was delivered from *popery* and *slavery*, but the *Protestant Dissenters* from their hardships which they had long suffered from the established church, they endeavoured a reformation in this matter; and having now their liberty secured to them by law, they hoped to maintain a more regular ministry, and provide better for their *maintenance*. And the first thing they proposed in order to this was, to publish a treatise in vindication of this rite, and therefore fixed on Mr. *Keach* as the most proper person to do it. Accordingly a small treatise was prepared, in which Mr. *Keach* effectually proves it to be the duty of every congregation, if capable of it, to *maintain* their minister; not only from positive institution under the Gospel, and also from the care taken of such under the law, but also from the very light of nature. He considers the many sad effects and inconveniencies that would attend the neglect of it; answers the objections usually made against it, and resolves several difficult cases

cases made about it. And that this treatise might come forth with the more authority, and tend the better to answer the good design of its being published, it is recommended to all the congregations of *baptized* believers in *England* and *Wales*, by several of the ministers thus, *viz.*

‘ *Beloved brethren,*

‘ **W**E have read and considered of this  
 ‘ ensuing treatise, and do conclude,  
 ‘ it may be of great profit to the churches  
 ‘ of Jesus Christ. We fearing some con-  
 ‘ gregations have not so duly weighed,  
 ‘ and considered of their indispensable duty  
 ‘ to the ministry, in respect of providing  
 ‘ such a *maintenance* for those who labour  
 ‘ amongst them, and are over them in  
 ‘ the Lord, as they ought to do, by  
 ‘ which means it may be feared, that  
 ‘ many of them may be hinder’d or ob-  
 ‘ structed in attending on their work, in  
 ‘ serving of Christ and his people, as the  
 ‘ nature of their sacred employment and  
 ‘ office requires; and the present day espe-  
 ‘ cially calls for, and as the Lord himself  
 ‘ hath also ordained. Therefore our ear-  
 ‘ nest desires are, that our brethren, both  
 ‘ ministers and members, would be plea-  
 ‘ sed to get this little book, and both read  
 ‘ and well weigh what is said therein,  
 ‘ without prejudice, both in respect of a  
 ‘ *regular* ministry, the *ministers mainte-*  
 ‘ *nance,*

‘ nance, and the greatness and difficulty of  
 ‘ their work. And now, that it may be  
 ‘ blessed by *Jehovah*, to the great and  
 ‘ good ends it is designed, is, and shall  
 ‘ be, the hearty prayers of us,

‘ *Your brethren, in the faith and*  
 ‘ *fellowship of the Gospel of our*  
 ‘ *Lord Jesus Christ,*

London,  
 July 30, 1688.

‘ *Hanserd Knollis*  
 ‘ *William Kiffin,*  
 ‘ and many others.’

IN the year following, when the elders and ministers of above *one hundred* churches met in a general assembly at *London*, it was debated, Whether it is the duty of every church of Christ, to maintain such ministers as are set apart by them, by allowing them a comfortable *maintenance*, according to their ability? Which was carried in the *affirmative*. They likewise passed their approbation of Mr. *Keach*’s book in the following words, *viz.* ‘ This assembly do  
 ‘ declare their approbation of a certain  
 ‘ little book, lately recommended by di-  
 ‘ verse elders dwelling in and about the  
 ‘ city of *London*, intituled, *The ministers*  
 ‘ *maintenance vindicated*. And it is their  
 ‘ request, that the said treatise be dis-  
 ‘ persed amongst all our respective congregations; and it is desired, that some brethren of each church take care and  
 ‘ dispose



‘ dispose of the same accordingly. They  
‘ likewise wrote a *general Epistle* to the  
‘ several churches for which they were  
‘ concerned, in which they held this as a  
‘ great evil, and neglect of duty in churches,  
‘ that they did not make *due provision* for  
‘ the *maintenance of their ministers*, ac-  
‘ cording to their ability; by which means  
‘ those ministers so unprovided for, were  
‘ incumber’d with worldly affairs, which  
‘ render’d them incapable of performing  
‘ the duty of their holy calling, in preach-  
‘ ing the word, and walking with their  
‘ flock, as they ought to do.’

IN the 38th article of the church of *Eng-land* it is said, ‘ The riches and goods of  
‘ Christians are not common, as touching  
‘ the right, title, and possession of the  
‘ same, as certain Anabaptists do falsely  
‘ boast.’ The ministers of the *baptized*  
churches took this opportunity of clearing  
themselves and their brethren from the  
scandal, which probably some might cast  
upon them (the articles of the church of  
*England*, by the act of *Toleration*, being  
more generally known and examined) by  
fixing an *advertisement* to the said book of  
Mr. *Keach*, in these words, *viz.* ‘ We  
‘ look upon our selves concerned to de-  
‘ clare, That if there were in the last age  
‘ in *Germany*, or elsewhere, any people  
‘ bearing that name who asserted any such  
‘ thing, we know none called Anabaptists  
‘ in

‘ in *England*, nor any where else, who  
 ‘ hold that absurd or rotten principle, but  
 ‘ do testify our dislike and abhorrence of  
 ‘ it; and verily believe, as is intimated in  
 ‘ the said article, That the goods, riches,  
 ‘ and possessions of all Christians, as touch-  
 ‘ ing the right and title of the same, are  
 ‘ their own, as the holy Scripture witnes-  
 ‘ ses. Yet notwithstanding, we also be-  
 ‘ lieve and teach, that every man ought,  
 ‘ of such things as he possesseth, *liberally*  
 ‘ *to give alms to the poor*, according to his  
 ‘ ability; as is also there asserted.’

In the year 1691 Mr. *Keach* was en-  
 gaged in another controversy with the  
*Baptists*, about *singing the praises of God*  
*in the assembly for public worship*. And  
 tho’ he had very great success therein, yet  
 it brought upon him much trouble and ill-  
 will. When he was convinced, that *sing-*  
*ing the praises of God* was an holy ordi-  
 nance of Jesus Christ, he laboured ear-  
 nestly, and with a great deal of prudence  
 and caution, to convince his people there-  
 of; and first obtained their consent to the  
 practice of it at the conclusion of the sa-  
 crament of the Lord’s supper, and had but  
 two of the brethren, in his church, that  
 opposed him therein, of whom he saies,  
 in his *general Epistle* prefixed to the an-  
 swer of Mr. *Marlow’s Appendix*, p. 12.  
 ‘ That one of them soon brought a great  
 ‘ reproach upon religion by immoral  
 ‘ actions,

‘ actions, and came to nothing ; and the  
‘ other sometime after turned *Quaker*, and  
‘ to my face denied the resurrection of his  
‘ body.’ After his church had continued  
in this practice about six years, they further assented to practise the same on public thanksgiving days, and continued therein about fourteen years ; and then by a regular act of the church, in a solemn manner agreed, to sing the praises of God on every Lord’s day, excepting about five or six persons that dissented therefrom : and if I am not mistaken, was the first church of the *Baptists* that thus practised this holy ordinance. And so far was Mr. *Keach*, or the church, from imposing on the consciences of those few that dissented (tho’ the church then consisted of some *hundreds*) that they agreed to sing when prayer was concluded after the sermon ; and if those few who were not satisfied could not stay the time of singing, they might freely go out, and the church would not be offended at them ; for they did not look upon *singing the praises of God* an essential of communion, nor for the being, but for the comfort and well-being of a church.

IT must be confessed, that *reformation* is, and ever was, an hard and difficult work ; and no easy thing to restore lost ordinances, especially such as have been for many years neglected, and strangely  
cor-

corrupted ; which is manifest with respect to the ordinance of *baptism*. Is it not much to be wonder'd at, that so many learned and godly men should be so dark, as to maintain so resolutely the practice of *Pædobaptism*, considering it hath not the least ground in the word of God, and is so directly contrary to the nature and constitution of a Gospel church, and administration of New Testament ordinances, as hath been made evident, even from the concessions of the most learned and pious *Pædobaptists* themselves. But as truth is never without its opposers ; so Mr. *Isaac Marlow* publishes a treatise against *singing in the public assemblies*, with an *Appendix* ; and treats the practice of it with the scurrilous names of error, apostacy, human tradition, prelimited forms, mischievous error, carnal forms, carnal worship, &c. And very much reflects upon Mr. *Keach* for being so zealously bent in bringing this practice among the *Baptists*. Both which were well answered by Mr. *Keach*, and printed together in the year 1691. The one intitled, *Breach repaired in God's worship ; or, singing of psalms, hymns, and spiritual songs, proved to be an holy ordinance of Jesus Christ*. The other, *An answer to Mr. Marlow's Appendix*.

NOTWITHSTANDING the success Mr. *Keach* had in this controversy, as appeared by many other churches of the *Baptists*, which



which likewise followed his example ; yet in his own church the discontent of those few that first opposed him, through their instigation (too much to be feared creatures of Mr. *Marlow*) drew over some others in the church to join with them, and wrought up their uneasinesses to that pitch, that at last a separation ensued ; and thereupon another church was founded on the same principles, *singing only excepted*, which, through time, and the succession of pastors, is now become a credible church, and did disuse *singing the praises of God in their assembly for public worship* ; till after the death of the reverend Mr. *Edward Wallin*, they chose Mr. *West* to be their pastor, who made it one condition of his acceptance, that they should *sing the praises of God in their assembly for public worship* ; with which they complied, and do now practise accordingly.

THE next trouble Mr. *Keach* met with in his church, was from a certain person of an unsettled and wavering spirit, and of an aspiring temper, who had for some considerable time, unknown to him, imbibed the notion of the *Jewish sabbath*, and laboured to corrupt many of the younger sort ; some of whom, with himself, fell into the practice of keeping that day, and cast off the Lord's day, as not being of divine appointment. Some of them being apprentices, declared, they could, and  
would,

would, do any business or work for their masters, on the *first day* of the week; and this principle they received without acquainting him or the church with it, in-  
 somuch, that when it was publicly known, almost the whole congregation was en-  
 flamed thereby. To prevent the mischief like to ensue hereon he preached several sermons from these words, *Ye observe days, months, times and years, I am afraid of you, lest I have bestowed on you labour in vain.* Which, at the request of many, some not members with him, was afterwards printed and published, under this title, *The Jewish sabbath abrogated; or, the Saturday sabbatarian confuted.* In two parts. 1. Proving the abrogation of the *old seventh day sabbath.* 2. That the Lord's day is of divine appointment. His handling of this controverfy is with great pains and accuracy, and got him as much reputation as any of his *polemical* works. He had the honour to present one into the hand of the archbishop of *Canterbury*, who highly approved of his performance, and received him into his favour and conversation. And such was his success in this point, that it stopped the growth of that opinion in his own congregation; and but *three or four* went off from him to those people that held that opinion.

HE was often engaged in *public disputations*; once with the people called *Quakers*.

At

At another time with *Matthew Caffin*, and some others, who were supposed to have denied the divinity of Christ; and often with the *Pædobaptists*. He was challenged by some ministers of the church of *England*, not far from *London*, to dispute on *baptism*; and the place appointed was at *Gravesend*. As he was going thither in a *Gravesend* boat, in company with others, there happened to be a clergyman in the same boat with him. The conversation Mr. *Keach* had in the boat, with some of his friends, caused this clergyman to suspect he was the person going to dispute with his brethren, and accordingly attacked him in the boat, and from hence saw the defence he was able to make, and what little credit would be obtained on their side the question. As soon as the boat arrived at *Gravesend* this clergyman hastened to his friends, and let them know the conversation he had had with Mr. *Keach* in the boat, and what arguments he intended to urge; which put an entire stop to the disputation, and Mr. *Keach* returned to *London* again, without seeing any one of them. Tho' they had render'd the *Baptists* as contemptible as they could, as if they had nothing to say for their practice in *baptizing adult persons*; yet when all came to all, not one of them dared to appear, and defend what they had spoken.

To collect every peculiar transaction of this worthy minister's life cannot be expected at such a distance of time; nay, even to collect all that was excellent and imitable in him, is too great a task to be now undertaken. I shall only observe, That he was a person of great integrity of soul; a *Nathaniel* indeed; his conversation not frothy and vain, but serious, without being morose or sullen. He began to be religious early, and continued faithful to the last. He was not shock'd by the fury of his persecutors, tho' he suffer'd so much from them for the cause of Christ. Preaching the Gospel was the very pleasure of his soul, and his heart was so engaged in the work of the ministry, that from the time of his first appearing in public, to the end of his days, his life was one continued scene of labour and toil. His close study and constant preaching did greatly exhaust his animal spirits, and enfeeble his strength, yet to the last he discovered a becoming zeal against the prevailing errors of the day; his soul was too great to recede from any truth that he owned, either from the frowns or flatteries of the greatest. He, with unwearied diligence, did discharge the duties of his pastoral office, preaching both in season and out of season, visiting those under his charge, encouraging the serious, gently reproofing the froward, defending the great truths of  
the



the Gospel, and setting them in the clearest light. How low would he stoop for the sake of peace! and, How would he bear the infirmities of his weak brethren! That such as would not be wrought upon by the strength of reason, might be melted by his condescension and good-nature. He was prudent as well as peaceable; would forgive and forget injuries, being charitable as well as courteous. He was not addicted to utter hard censures of such as differed from him in lesser matters, but had a love for all saints, and constantly exercised himself in this, *To keep a conscience void of offence, towards God, and towards men.* He shewed an unwearied endeavour to recover the decayed power of religion, for he lived what he preached, and it pleased God so to succeed his endeavours in the Gospel, that I doubt not, but there are some yet living that may call him father, whom he hath begotten through the Gospel. He affected no unusual tones, nor indecent gestures in his preaching, his stile was strong and masculine. He generally used notes, especially in the latter part of his life; and if his sermons had not all the embellishments of language, which some boast of, they had this peculiar advantage, to be full of solid divinity; which is a much better character for pulpit discourses, than to say, they are full of pompous eloquence, and flights of wit. It

was none of the least of his excellent qualifications for the ministerial work, that he knew how to behave himself in the church of God, in regard of the exercise of that discipline, which is so necessary to Christian society. With patience and meekness, with gravity and prudence, with impartiality and faithfulness, did he demean himself in his congregation; and with prudence and conduct, did he manage all their affairs upon all occasions; and was not only serviceable to them, but useful to many others.

HE was sent by an *association* to preach in several parts of the kingdom, and visit the *baptized* churches. He met with great success in his journey, and had Mr. *Benjamin Dennis* to accompany him. His zeal for the *baptized* interest appeared, not only by his writings in defence of it, but also in encouraging of ministers, who came unto him from all parts, and getting several meeting-houses erected for the public worship of God; as, one at *Limehouse*, another at *Rotherhithe*; one in *White-street, Southwark*, and another at *Barkin in Essex*.

IN his family he was very exemplary, encouraging the first appearances of piety, and constantly instructing them in the things of God, and putting them in mind of the concern of their souls, praying with and for them. He was a very affectionate hus-

husband, a tender father, a prudent master, and a constant and faithful friend; and was naturally of a good disposition, and generally pleasant and cheerful in conversation. The vivacity of his temper sometimes exposed him, to sharp and sudden fits of anger, which occasioned no small uneasiness to himself, as well as those who had given him any provocation; but those fits were but of a short continuance, and so the trouble occasioned by them was soon over: And the goodness and tenderness of his nature was such, as afterwards made sufficient amends to those who had fallen under his resentment. Besides, if his natural passion, at any time, so far transported him, as to cause him to speak any rash or offensive words, he was presently recovered, and would with the greatest humility and frankness retract what he had said; and thereby did discover, that not the least degree of prejudice, remained in his breast. He was of a very weak constitution, being often afflicted with illness, and once to that degree, that he was given over by the physicians; and several of the ministers, and his relations, had taken their leave of him, as a dying man, and past all hopes of recovery. But the reverend Mr. *Hanser*, *Knollis* seeing his then dying friend, and brother in the Gospel, near, to all appearance, expiring, betook himself to prayer, and in an earnest and very extraordinary

manner begged, that God would spare him, and add unto his days, the time he granted to his servant *Hezekiah*; and as soon as he had ended his prayer, he said, Brother *Keach* I shall be in heaven before you, and quickly after left him. So remarkable was the answer of God to this good man's prayer, that I cannot omit it; tho' it may be discredited by some, there are yet living incontestible evidences of the fact. For Mr. *Keach* recovered of that illness, and lived just fifteen years afterwards; and then it pleased God, to visit him with that short sickness which put an end to his days.

DURING this short illness he had many friends with him, but the violence of his distemper soon deprived them of the expectation of his life. The reverend Mr. *Joseph Stennet* was sent for, but being so near his end, he had very little conversation with him. He desired Mr. *Stennet* to preach his funeral sermon from these words. *I know whom I have believed, and I am persuaded, that he is able to keep that which I have committed to him, against that day.* All the time of his illness, he behaved himself with extraordinary patience, and resignation to the divine will. Told his wife he recommended her to a better husband, the Lord Jesus Christ; and exhorted his children to love, peace, and unity, and a stedfast adherence to Christ, and his ways. A little before his expiring his daughter  
*Hannah,*



*Hannah*, who was among the people called *Quakers*, came in to see him; whom, when he saw, he endeavoured to talk with, and shewed a great eagerness and desire so to do, but his speech failing, prevented him. He died *July 18. 1704*, about 11 of the clock in the morning, and in the *sixty-fourth* year of his age. And was buried from his own meeting-place on *Friday* following at the *Baptists* burying ground in the *Park, Southwark*. There was a very numerous auditory present to hear his funeral sermon, but *Mr. Stennet* being ill disappointed them. It was some time afterward when he preached it; and tho' much importuned, could not be prevailed upon to print it.

*MR. Keach's* son *Elias*, who was pastor of a *Baptist* church, in *Wapping*, died some years before his father. The greatest part of his ministerial time was spent in foreign parts, where he was instrumental in planting two churches. And such was his success in the ministry, that after his return from *Pensylvania*, he gathered one church here, of which he was the pastor, as afore-said.

*Elias  
Keach.*

THERE are three of *Mr. Keach's* daughters still living, *viz. Hannah*, whom he had by his first wife, *Rachel* and *Rebekah*, whom he had by his last.

THE books he published were many, and some of them now very difficult to be

met with. I think the following is a compleat Catalogue of them, and an evidence that he was no idle labourer in his masters vineyard.

*His practical works are,*

1. *THE child's instructor*; or, a new and easy primmer. The first piece he wrote, and for which he suffered so much. 24°. 1664.

2. *A SUMMONS to the grave*: Being Mr. *John Norcot's* funeral sermon. 12°. 1676.

3. ΤΡΟΠΟΛΟΓΙΑ. A key to open Scripture metaphors, 2 vol. Folio. 1682.

4. *THE travels of true godliness*, 8<sup>vo</sup>.

5. *THE progress of sin*; or, the travels of ungodliness, 8<sup>vo</sup>.

6. *THE counterfeit Christian*; or, the danger of hypocrisy, 4<sup>to</sup>. 1691.

7. *THE marrow of justification*. Being several sermons on *Rom. iv. 5.* 4<sup>to</sup>. 1692.

8. *THE everlasting covenant*. Being the funeral sermon of Mr. *Henry Forty*, 8<sup>vo</sup>. 1693.

9. *A TRUMPET blown in Zion*, 4<sup>to</sup>.

10. *A GOLDEN mine opened*; or, the glory of God's rich grace displayed, 4<sup>to</sup>. 1694.

11. *GOD acknowledged*. Being a sermon on a public fast, 4<sup>to</sup>. 1696.

12. *THE early seeker*, and love of a dying Saviour, 12°. 1697.

13. *THE articles* of the faith of the congregation at *Horsely-down*. With the glory and discipline of a true church displayed, 12°. 1697.

14. *THE display of glorious grace*; or, the covenant of peace opened, 8<sup>v</sup>°. 1698.

15. *JACOB's ladder improved*, 8<sup>v</sup>°. 1698.

16. *ACALL to weeping*; or, a warning touching approaching miseries, 12°. 1699.

17. *INSTRUCTIONS for children*, 24°.

18. *GOSPEL mysteries unveiled*; or, an exposition of all the parables, &c. Folio. 1704.

*His polemical works are,*

1. *MR. Baxter's arguments for Believers baptism*. A sheet. 1674.

2. *DARKNESS vanquished*. Being an answer to *Danvers* on laying on of hands, 8<sup>v</sup>°. 1675.

3. *GOLD refined*; or, baptism in its primitive purity, 8<sup>v</sup>°. 1689.

4. *LIGHT broke forth in Wales*, 8<sup>v</sup>°.

5. *THE Gospel ministers maintenance vindicated*, 12°. 1689.

6. *ANTICHRIST stormed*; or, the popish church proved to be mystery *Babylon*, 8<sup>v</sup>°. 1689.

7. *PÆDOBAPTISM*. Being an answer to the *Athenian* society, 4<sup>to</sup>. 1691.

8. *BREACH repaired in God's worship*; or, singing of psalms, &c. proved to be an ordinance of Jesus Christ, 8<sup>vo</sup>. 1691.

9. *A SOBER reply* to Mr. Steed's epistle concerning singing, 8<sup>vo</sup>. 1691.

10. *THE rector rectified*; or, infants baptism unlawful. Being an answer to Mr. Burkit, 8<sup>vo</sup>. 1692.

11. *THE ax laid to the root*; or, one blow more at the foundation of *infants baptism*, and church membership. Part I. 4<sup>to</sup>. 1693.

12. *THE ax laid to the root*; wherein Mr. Flavel's, Mr. Rothwell's, and Mr. Exell's arguments are answered. Part II. 4<sup>to</sup>. 1693.

13. *A COUNTER antidote*; or, an answer to Skute's antidote, to prevent the prevalency of anabaptism, 4<sup>to</sup>. 1694.

14. *A MEDIUM between two extremes*, 8<sup>vo</sup>. 1698.

15. *THE Jewish sabbath abrogated*; or, the Saturday sabbatarian confuted, 8<sup>vo</sup>. 1700.

16. *THE French impostor detected*; or, an answer to Zachary Housel and Dr. Coward, who denied the soul's immortality, 12<sup>o</sup>. 1702.



*His poetical works are,*

1. *SION in distress*; or, the groans of the Protestant church, 8<sup>vo</sup>. 1666.

2. *A PILLAR set up*, to keep in remembrance his first dear, and beloved wife. A sheet. 1670.

3. *WAR with the devil*, 8<sup>vo</sup>.

4. *THE glorious lover*, 8<sup>vo</sup>.

5. *THE grand impostor discovered*; or, the Quakers doctrine weighed in the ballance, and found wanting, 8<sup>vo</sup>. 1674.

6. *THE victorious Christian*; or, the triumph of faith. Being prison meditations. A sheet. 1685.

7. *DISTRESSED Sion relieved*, 8<sup>vo</sup>. 1688.

8. *SPIRITUAL melody*, containing near three hundred hymns, 12°. 1696.

9. *A FEAST of fat things*; containing several scripture songs and hymns, 12°. 1696.

BESIDES which he has prefixed several prefaces and commendations to the works of others, *viz.*

A PREFACE recommendatory to Mr. Balmford's poem, intituled, *The seaman's spiritual companion*, 8<sup>vo</sup>. 1678.

A PREFACE to Mr. Prudom's *Truth unveiled* by scripture light, 8<sup>vo</sup>. 1699.

A PREFACE to Mr. Prudom's *new world discover'd*; in which Mr. Keach declares

clares his opinion of the *Milennium*, 12<sup>o</sup>. 1704.

AN Introduction to Mr. Coleman's narrative of a schism made in the church at *Kilbey* in *Leicestershire*.

Mr. Sam.  
Ewer.

Works,  
p. 416.

MR. *Samuel Ewer*, a generous worthy man of great piety and learning; he was pastor of the *Baptist* congregation at *Hempstead* in *Hertfordshire*, and well beloved and respected by his people. 'He was  
' says Mr. *Piggott*, justly esteemed by all  
' men of probity and good sense, who had  
' the advantage of his acquaintance. For  
' if one consider the reverend Mr. *Ewer*,  
' in any relation while living he was very  
' desirable. He has distinguished himself  
' for several years, as an exemplary christi-  
' an, whose piety towards God, and affa-  
' bility towards men, have recommended  
' him to the esteem, and approbation of  
' all; being an example to the believers  
' in word, in conversation, in charity, in  
' spirit, in faith, in purity—He had a  
' prudent and regular zeal for the glory of  
' God, and the salvation of souls. He  
' ever expressed a just indignation against  
' *sin*, and pressed after the highest degrees  
' of *holiness*. He kept clear from the ex-  
' tremes of *Superstition* and *Enthusiasm*,  
' believing that substantial religion did con-  
' sist in a conformity to the moral perfe-  
' ctions of the Godhead. His moderation  
' was

' was remarkable and extensive; he fol-  
 ' lowed the things which made for peace  
 ' and diffused the grateful odours of cha-  
 ' rity, wherever he came. He was pa-  
 ' tient and submissive, under the various  
 ' trials and afflictions to which he was ex-  
 ' posed, thro' the course of his life. It was  
 ' not the prospect of outward gain, but  
 ' the love of souls, that engaged him in  
 ' the ministerial work. He did forego  
 ' that which he might have demanded,  
 ' *viz. a maintainance* for himself and fa-  
 ' mily; yet he always generously gave his  
 ' labours to his church, and notwithstand-  
 ' ing took not the less pains, in the pro-  
 ' moting of their salvation. But he studied  
 ' diligently to shew himself approved, a  
 ' workman, *who needed not to be ashamed,*  
 ' *rightly dividing the word of truth.* And  
 ' constantly in the course of his ministry,  
 ' he did insist upon the great and substan-  
 ' tial truths contained in the christian re-  
 ' velation.' The time of his death I do  
 not find; but his indisposition was but  
 short, for he was well and dead within the  
 compass of *seven* days. His funeral ser-  
 mon was preached by Mr. Piggott Dec.  
 24. 1708.

MR. *John Piggott*, was another learn-  
 ed and pious minister, whose memory is  
 blessed, and will be precious in the ac-  
 count of all, who knew the excellent gifts,  
 and abilities God was pleased to bestow on  
 him.

Piggott's  
Works,  
p. 530.

2 Tim.  
iii. 15.

him. ‘ That might justly be said of him,  
‘ says the reverend Mr. Stennet, which the  
‘ Apostle says of his son *Timothy*, That  
‘ *from a child he knew the holy Scriptures, and*  
‘ *that these made him wise to Salvation, thro’*  
‘ *faith which is in Christ Jesus.* The great  
‘ delight he then had, in hearing the joy-  
‘ ful sound of the Gospel, made him fre-  
‘ quent diverse religious assemblies, and that  
‘ not without some hazard, at a time, when  
‘ they were often disturbed and interrup-  
‘ ted, and sometimes assaulted with vio-  
‘ lence, while they were worshiping God,  
‘ according to the dictates of their consci-  
‘ ences. Some of the sermons which he  
‘ heard in those assemblies, made a deep  
‘ and lasting impression on his mind; and  
‘ his early conversion to God, was at-  
‘ tended with an earnest desire, to be em-  
‘ ployed in the work of the ministry.  
‘ This inclination grew so strong, and ur-  
‘ gent, that nothing could dissuade him  
‘ from his design of serving God in this  
‘ publick capacity. To this purpose he  
‘ applied himself to those studies, which  
‘ he thought most conducive to the  
‘ end he had in view; and that with so  
‘ much diligence and success, that in a  
‘ little time, *his profiting appeared to all,*  
‘ and at length, he approved himself, a  
‘ *workman, that need not to be ashamed,*  
‘ *rightly dividing the word of truth.*

‘ God,



‘ GOD, who inclined his heart to this  
‘ work, and called him to it, had endow-  
‘ ed him with diverse considerable talents,  
‘ to prepare him for it. He had a solid  
‘ judgment, as well as a lively fancy, and  
‘ quickness of thought as well as a facility of  
‘ expression. His strong and musical voice,  
‘ together with that agreeable mixture of  
‘ gravity and sweetness, which reigned in  
‘ his countenance, tended to make way  
‘ for the truths, and reasons he delivered  
‘ by awakening the attention, and engag-  
‘ ing the affection of his auditors. He  
‘ taught with clearness and argued with  
‘ strength, exhorted with vehemence, and  
‘ reproved with a becoming authority, and  
‘ found the art, which so few who speak  
‘ in publick attain, of blending reason and  
‘ eloquence so happily together, that they  
‘ mutually assisted and embellished each  
‘ other, and equally adorned his discourses;  
‘ which were adapted at once to improve the  
‘ mind and touch the heart, and had some-  
‘ thing in them, that was entertaining, both  
‘ to the learned and illiterate, both to the  
‘ polite, and less cultivated part of mankind.

‘ His great improvements, next to the  
‘ divine blessing on his assiduous studies,  
‘ was owing, partly to the generous am-  
‘ bition he had to excel, which indu-  
‘ ced him to apply himself to close study  
‘ and meditation, lest he should produce  
‘ any thing crude and undigested; partly  
‘ to

‘ to the prudent choice he made in his  
‘ younger days; and partly to his great  
‘ modesty, which gave him a continual  
‘ jealousy of his own performances, and  
‘ engaged him frequently to submit what  
‘ he had composed to the censure of those  
‘ friends he thought capable of advising  
‘ him, and to intreat them with uncom-  
‘ mon importunity, not to suffer any faults  
‘ to escape their remark, but to be free  
‘ in advertising him of every thing, that  
‘ might seem to them, either defective,  
‘ or redundant.

‘ His good will and charity to man-  
‘ kind in general, was conspicuous, in the  
‘ indefatigable labours he sustained, in en-  
‘ deavouring to promote the interest of  
‘ their souls. He often lamented the un-  
‘ reasonable differences among Christians,  
‘ and had a hearty respect for all who held  
‘ the essentials of the Christian religion,  
‘ tho’ of different sentiments in matters of  
‘ lesser moment. And as he had a mind  
‘ too generous to be determined by the  
‘ opinion of others, without making a  
‘ strict enquiry into the reasons of things;  
‘ so his modesty and charity were too great,  
‘ not to give all due deference to those who  
‘ entertained notions which he could not  
‘ see reason to embrace. And whereas,  
‘ he thought it his duty frequently to ex-  
‘ pose the errors of those of the *Romish*  
‘ communion, in terms of some force and  
‘ warmth,

‘ warmth, he desired it might be signified  
 ‘ to the world, after his decease; that the  
 ‘ zeal and fervour he shewed on those oc-  
 ‘ casions, did not arise from a disaffection  
 ‘ to any of their persons; but from the  
 ‘ deep sense he had of the pernicious ten-  
 ‘ dency of their errors, and from the ar-  
 ‘ dent desire he had to reclaim them from  
 ‘ those delusions, as well as to prevent  
 ‘ others from falling into them. That  
 ‘ piety and charity which adorned his con-  
 ‘ versation in the time of his health, seem-  
 ‘ ed to encrease their strength and lustre,  
 ‘ during his long sickness; a sickness, which  
 ‘ gradually weakened his constitution, and  
 ‘ at last grew strong enough to dissolve it.’

He changed this life for a better in *March*  
 1713. His public works have been col-  
 lected since his death, and were printed in  
 one volume *octavo*, *Anno* 1714.

MR. *Joseph Stennet*, a reverend and Joseph  
Stennet.  
 learned divine, was born in the year 1663,  
 at *Abingdon*, in the county of *Berks*, and  
 was the second son of the reverend Mr.  
*Edward Stennet*, famous for the part he  
 took in the civil wars, being on the side  
 of the *parliament*, which exposed him to  
 the neglect of his relations, and afterwards  
 to many difficulties. Being trained up in a  
 family, where there was so much genuine  
 and undissembled piety, he became a hap-  
 py instance of that *early* conversion, which  
 in some of his printed discourses he has so  
 well

well recommended to others. What an early and just sense he had, of the advantages of such an education, appears from the following passage, written when he was very young, and found among his papers since his death. ‘ O God of my salvation, how abundant was thy goodness! ‘ O invaluable mercy! Thou didst season ‘ my tender years with a religious education, so that I sucked in the rudiments ‘ of Christianity, as it were, with my mother’s milk, by the gracious admonitions, ‘ and holy discipline of my godly parents. ‘ This was an antidote sent from heaven, ‘ against the corroding poison of sin; this ‘ made conscience speak, while my childish ‘ tongue could but stammer; this is a ‘ branch of thy divine bounty and goodness, for which my soul shall for ever ‘ bless thee.’

HAVING finished his *grammar* learning, at the public school in *Wallingford*, he soon mastered the *French* and *Italian* languages, became a *critic* in the *Hebrew*, and other *oriental* tongues; successfully studied the liberal sciences, and made a considerable proficiency in philosophy.

HE came to *London* in the year 1685, and for the first five years employed himself in the instruction and education of youth; and being sensible that it was necessary, to study men as well as books, he endeavoured to cultivate an acquaintance with



with several persons, eminent for their piety, good sense, and learning; and nature had so well furnished him with a capacity of pleasing in conversation, that he seldom failed of recommending himself to men of that character. He was bred up with a true sense of the value of *English* liberty, and had very early felt the smart of persecution, having in the reign of King *Charles II.* attended his father a considerable time in prison for the cause of conscience and religion. About this time therefore he wrote several witty pieces, especially in *poetry*, which were published, and tended to encourage the spirit of liberty in the people: They were much taken notice of, but never wore his name.

IN the year 1688 he was married to Mrs. *Susanna Gill*, daughter of *George Gill*, Esq; an eminent *French* merchant, who at the time of the revocation of the edict of *Nantz* had left his native country, and a very considerable estate there, for the sake of religion.

By the earnest solicitation of his friends, being about this time prevailed on to appear in the pulpit, he was soon taken notice of, especially at an evening lecture which he preached in *Devonshire-square*. The congregation which observed the *seventh day*, meeting then at that place, and afterwards at *Pinner's Hall*, had been for some time deprived of their worthy pastor, the pious  
Y and

and learned Mr. *Francis Bampfeild*, who, after various sufferings, and many years confinement, died a prisoner for the sake of a good conscience, as has been in this History observed. This people soon fixed their eyes upon Mr. *Stennet*, as a proper successor to so excellent a person. Another situation might have been more to his temporal advantage, and there were not wanting offers of that kind; yet he preferred the invitation of this small people, by reason of his agreement with them in principles. Accordingly he was ordained their pastor the fourth of *March* 1690; and tho' they were able to do but little towards the support of him and his family, which proved numerous, yet no temptation could ever prevail on him to leave them; but he continued their faithful and most affectionate pastor to his dying day\*.

THO' his public labours amongst his people were on the *seventh* day, yet he preached to diverse other congregations constantly on the *first* day. He used to bring nothing with him into the pulpit, except some short hints of the heads of his discourse, and references to texts of scripture, so that he committed things only, and not

\* HE has a son of his own name, now in the ministry, who, tho' he is of the same principles with his father, respecting the keeping of the *seventh* day as a sabbath, yet is pastor of a congregation in *Little Wild-street, Lincoln's-Inn-Fields*, that keep the *first* day as such.

words, to memory. Some of his leisure hours were filled up, in translating useful books out of *French* into our own language; among which was the bishop of *Chiapa's* account of the cruelties of the *Spaniards* in *America*, and *Dacier's Plato*, &c. At other times he diverted himself in exercising his *poetical* genius; and as his friend *Mr. Tate*, the poet laureat, justly said of him, 'He had the happiness to be a good poet without being a slave to the muses.' His version of the *Canticles*, with his *sacramental hymns*, raised his reputation for *divine* poesy; and occasioned his being applied to to revise the version of *David's Psalms*, made by that celebrated poet *Sir John Denham*. And such was the opinion of *Dr. Sharp*, then archbishop of *York*, that his grace was pleased to say, 'He had heard such a character of *Mr. Stennet*, that he thought no man more fit for that work, than he; not only for his skill in *poetry*, but likewise in the *Hebrew* tongue.'

Tho' he was naturally averse to disputation, yet he was several times engaged in it; and more than once in a public manner; on which occasions he seldom failed to gain the esteem even of his opponents. Instances of this might be given in his dispute with *Mr. Penn* the Quaker; *Capt. Hedworth* and *Mr. Emms* on the *Unitarian* points; *Mr. Lesley* the Non-



juror; and some among the *Romanists* themselves.

WHEN he published his *thanksgiving sermon*, for the victory at *Hockstedt*, in 1704, it was presented to *Queen Anne*, by some noble hand, without his knowledge. Her Majesty having read it over, was highly pleased with the performance and ordered him a gratuity out of the privy purse, with her thanks to him. But so far was he from affecting popularity, that he concealed this from many of his near friends; and perhaps, if it had not been first made known by the gentleman, who was sent on the royal message, very few would have ever heard of it.

MR. *Stennet's* character being so well known, he wanted not for such temptations, as considering he had a large family, and little to support it, might have been thought capable of prevailing, if he had not been very steady to the principles he professed. He had several considerable offers made him in the established church, if he would have conformed. And a late eminent prelate, once said to an intimate friend of Mr. *Stennet's*, That if he could but be reconciled to the church; not many preferments in it, he believed, would be thought above his merit. But how little impression such proposals made on him, appears, from what he said on one of those occasions to a friend of his. ' That  
' he



‘ he blessed God, he could hardly allow  
‘ these things to be called temptations; be-  
‘ cause he never felt in his mind, the least  
‘ disposition to enter into any treaty with  
‘ them.’

IN the beginning of the year 1713, his health apparently declined. Many heavy afflictions at that time crouded upon him, which affected him more than ordinary; tho’ he had been used to various trials, during the whole course of his life, and had a temper of mind fitted for such exercises. During his illness, he lost his dear friend the reverend Mr. *John Piggott*, with whom he had lived in a constant, and most intimate friendship, for many years. His funeral sermon, which has been highly esteemed by the best judges, was the last Mr. *Stennet* preached, in which he has given a just character of that valuable person, which I have before transcribed. Being advised by his physicians, to remove into the air, he went to *Knaphill* in *Buckinghamshire*, the house of his brother in law, Mr. *Morton*, where he declined apace. When he drew near his dissolution, he called his children about him, and in a particular manner, gave his dying advice to his eldest son, with respect to the management of his studies, and the conduct of his future life; and having charged upon them all, a due obedience to their mother, he pressed them in a special manner to a

proper concern for their souls; declaring to them, with the greatest assurance, and a pleasant smile in his countenance; that if they were found walking in the ways of true religion, his God would be their God, to whose providence he could in faith commit them. He likewise signified to several about him, in a calm and sedate manner, a firm and well grounded hope of a blessed condition, in the eternal world. And to one in particular, who asked him in what disposition his mind was, under his low estate of body, and in the prospect of his great change. 'I rejoice said he, 'in the God of my salvation, who is my 'strength and my God.' Thus he gradually sunk away, and slept in the Lord, on the 11th. of July 1713. and in the forty ninth year of his age.

His works were collected, and published after his decease in four volumes Octavo; to which is prefixed some account of his life, which I have made use of in the foregoing account. He also wrote an Answer to Mr. *David Ruffen's* book, intitled, *Fundamentals without a foundation, or a true picture of the Anabaptists, &c.* 8vo. 1704.

Ebenezer  
Wilton.

MR. *Ebenezer Wilson*. He was some time at Mr. *Jolley's* academy in *Yorkshire*, to be trained up for the ministry. When he came from thence, he was for some years minister to a *Baptist* congregation at *Bristol*.  
He

He married the daughter of the reverend Mr. *Founds* (one of the ejected *Baptist* ministers, who thro' the cruelty of his persecutors ended his days in a *prison* as has been before related) by whom he had *five* or *six* children. One of which, *viz.* Mr. *Samuel Wilson*, is now the elder of the *baptized* church in *Goodman's-fields*. They were part of that ancient flourishing Church, which met in *Broadstreet Wapping*, who, with him, came off from them, and built that new meeting-house of which they are now possessed. The remaining part continued some years together; but labouring under many difficulties, in the end, were necessitated to dissolve their church state.

UPON the death of Mr. *William Collins*, pastor of an ancient congregation in *Spittle Fields*; that church agreed to unite with a small church, that met at *Loriners Hall*, and to bring in the practice of singing psalms, which had not heretofore been used amongst them. They chose Mr. *Nathaniel Hodges* to be pastor of the united church.

SEVERAL members of the ancient church and some of considerable ability, were displeased at these things, and separated from the rest, claiming to themselves the *title* of the church, because they stood by the ancient constitution and settlement. These resolving to keep up their church state,



and public worship, invited Mr. *Ebenezer Wilson* to come to them from *Bristol*, and soon after chose him to be their pastor. Tho' he was a worthy man, and a scholar, yet he was no popular preacher; and as the people were but few in number, so they continued; yet he had a tolerable maintenance from them, some of them being rich, and he being generally respected, they contributed largely for his support. His funeral sermon was preached by the reverend Mr. *Wallin*, but was not printed.

Matthew  
Cassin.

MR. *Matthew Cassin*, a very pious and learned man, was born at *Horsbam* in the county of *Sussex*, we may suppose in *October* 1628, because the parish register sets forth, that he was *baptized* the 26th. His parents were of the established church, who being of a fair character, but mean in circumstances, a gentleman in their neighbourhood took our *Matthew*, who was their seventh son, into his family, as a companion for his own son, being about the same age. With him he was sent to a noted *grammar* school in *Kent*, and afterwards to the university of *Oxford*. Having these advantages, and being naturally sedate and studious, he became well versed in the knowledge of the *oriental* languages, zealously bent on the study of divinity. He soon became convinced, that *infants baptism*, had no foundation in the Scriptures,  
and



and was unknown in the church till the days of *Tertullian*; in whose time many errors were creeping in among the Christians.

THUS having found the truth, for his better information he debated the point with the masters and scholars, who, in the end, for want of better arguments, dismissed him from the university, that he might have no further opportunities of venting, what they called, his new and strange doctrines. Upon his return to *Horsham* he joined himself to a small congregation of *Baptists*, under the care of *Mr. Samuel Lover*. His abilities soon advanced him to the ministry, in which he was so successful, that from a small number they soon became a large and flourishing church; and is now the most considerable church in those parts, under the care of *Matthew Caffin*, his eldest son, and *Thomas Sowthon*; who were ordained to the pastoral office by himself, some years before his death.

HE was a man of indefatigable diligence; besides his labours in his own congregation he frequently visited other churches, and by his preaching, and pious conversation, was greatly instrumental in planting and watering most of the *Baptist* churches now in *Kent*, *Surrey*, and *Sussex*. He had so the command of his temper, as render'd him very fit for public dispu-

disputations, in which he was much engaged; and more especially with the *Quakers*; exposing more particularly their extravagant opinions; such as pretending to immediate inspiration, sinless perfection, their contempt of the holy Scriptures, and denying the Lord who bought them by his death on the cross. His endeavours to undeceive those honest well-meaning people, made such as were too far gone in their mistakes, seek occasions of contention with him. One remarkable instance we have, was, when he occupied part of a farm, a *Quaker* came to him, and very gravely told him, *He had a message from the Lord.* Come in then, says Mr. *Cassin*, and do thy message. The *Quaker* replies, I am come to reprove thee, for paying *tithes* to the priests, and to forbid thy doing so any more. Mr. *Cassin* replied, I think I can fully convince thee, that thou art deceived, and that the Lord hath not sent thee; for I assure thee, I never did pay any *tithes*, nor am ever like to be charged with any. The land he rented being, as to him, wholly freed from *tithes*.

AT the request of madam *Fuller*, a gentlewoman of an excellent character, he disputed in the parish church of *Waldron*, with the minister thereof, on the point of *infant baptism*. His success issued in the conviction of the said gentlewoman, and  
one

one Mr. *Henry Miller*, a gentleman who was an able practitioner in the law. Soon after they were both baptized on the profession of their faith. Mr. *Miller* quitted his employment, adhered to the study of divinity, became an eminent preacher, and at length was ordained pastor to a *Baptist* congregation at *Warbleton* in *Sussex*.

AT another time he disputed on the same point with Mr. *Rothwell*, minister of *Henfield* in *Sussex*, and several other ministers there present. In the end one of them took sanctuary under the story of *John* of *Leyden*; to which Mr. *Cassin* replied, What is this to us any more than it would be to you, if I should affirm, that the *felons* in every one of our goals belong to the established church?

HE had frequent contentions with the *Presbyterians* upon the doctrine of *eternal* and *unconditionate reprobation*. Once, as they were about to dispute upon that subject, he proposed this question to his opponent. Whether you think *reprobation* the cause of *sin*, or *sin* the cause of *reprobation*? After a considerable pause he affirmed, That *reprobation* was the cause of *sin*. At this the auditors were surprized; and upon Mr. *Cassin*'s shewing, how unreasonable it must be, as well as contrary to plain Scripture, for an *act* of God to be the first cause of *sin*; his opponent not being able to answer quitted the dispute.

He



HE was a man of great moderation; and even in his public disputations adhered so closely thereto, so as never once to transgress; and usually observed, that where passion, and ill language appeared, it was a sure evidence of a bad spirit, if not also of a bad cause. His strict piety, his virtuous, peaceable, and exemplary deportment, gained him an extensive esteem and reverence; yet this did not secure him from the complaints and censures of some of his brethren, who were his most intimate friends, with whom he would in conversation freely declare, he could not be reconciled to some of the propositions in the *Athanasian* creed. He could easily understand, and heartily assent to, all that the Scriptures did say, concerning either the Father, the Son, or the Holy Ghost; but he used to complain, that he did not know what to do, when he is told, that he must *perish everlastingly*, unless he believed, that the Son is both co-eternal with the Father, and also begotten of him. That the Father, Son, and Spirit, must each by himself be acknowledged to be God, to be Almighty, Incomprehensible and Eternal; and yet at the same time must say, there is but one God, one Almighty, one Incomprehensible, and one Eternal. What others could do he knew not, nor did he envy their penetration; but whenever he went about to understand this *scheme*, he could



could not help running into the express contradiction of *three* eternal almighty persons, and but *one* such person; that each by himself is God, and yet that each by himself is not God, because there are not *three* Gods, and but *One* only. Nor was it easy to him to apprehend, how a perfect God, and a perfect man, tho' ever so closely united, can be any other than two persons, and two Christs, instead of one.

THIS his freedom brought upon him much trouble; for Mr. *Joseph Wright* of *Maidstone*, a man of piety and learning, one in whom he put great confidence, and maintained close friendship, at length became his enemy, and put the worst sense on his private discourses, and charged his opinions as blasphemous and heretical. Of which I have made mention *Vol. 3. p. 280.*

A YOUNG man who attended the ministry of Mr. *Fish*, an ancient pious presbyterian minister, near *Capell*, desired a private conference with him, on the doctrine of the *Trinity*. To this he consented. The single point, this person undertook to prove, was, that Christ was the most high God; and to this end, he recited those many texts of Scripture, as he had learned them by heart, out of *Christ's famous titles*, wrote by Mr. *Dyer*; But how to argue, or what to infer from any of them, he was altogether at a loss. And when Mr. *Cassin* had shewn him, how far any,  
or

or all of those Scriptures, were from answering the end, for which they were often cited, and the young man having nothing to reply; he then advised him to go home, and first study the plain parts of Scripture; to become acquainted with the institutions of the Gospel, the virtues and graces of the Christian life, to learn the fear of the Lord; and then told him, it would be time enough for him, to enter upon the disputable points of the gospel. This was certainly very good advice; and is worthy of the notice of all Christians, both young and old.

MR. *Caffin* esteemed the errors of men's practice, in which their will and choice were concerned, much more pernicious and destructive, than the mere undesigned mistakes of their understanding and judgment; and in consequence of that conclusion, it was his constant care and study, *to live as became the Gospel, to adorn the doctrine of God his Saviour, by a patient continuance in well doing.* He always accounted, the importance of every doctrine, from the apparent influence it had upon practice; therefore he took the *Antinomian* Scheme, of resolving the salvation and damnation of mankind, into mere sovereign pleasure, without all regard to their good or ill behaviour in the world, to be a pernicious error; and with the excellent *bishop Tillotson*, That in a popular sense, a wicked life, is the very worst of  
heresy,

heresy, as being the practical improvement, or consequence of bad notions. To this end, it was the manifest view of all his discourses, to prevent his auditors of any dependance, upon mere faith, how profound soever; upon a bare profession, or the outward performance of a round of duties. He used to shew, how preposterously many rolled themselves upon Christ and his righteousness, so as to supply the want of that righteousness, they are commanded to acquire themselves, by a course of holiness and christian duty. He was once preaching this doctrine, from *Acts. 17. 27.* at the funeral of a person, at *Capell*, before a numerous auditory; when as soon as he had done, a warm presbyterian stood up and said, Well, old friend, now you have told us so much, pray tell us, what we must depend upon in point of Justification? The mercy of God, says Mr. *Cassin*, we are nothing of our selves. I thought, replied the other, you had been talking quite other things. Why, says Mr. *Cassin*, do you think that seeking God, and finding favour with him, in a way of humble duty, is at all inconsistent with a man's being accepted, thro' the undertakings of Christ, and the free favour of God? If you do, you ought to learn better. At which the gentleman was silent.



IN the exercise of church discipline, he was severe against all ungodliness, and unrighteousness of men *who held the truth in unrighteousness*; and if any who were pious, and humble entertained opinions he thought to be wrong, he would, indeed, in meekness instruct them; but if he could not alter their judgment, he always continued to them the same christian love and charity as before. If he found among the congregations, he used more especially to visit, any contentions, he would always discountenance the fomenters of them, and persuade to forbearance and condescension, since no man could be refused the liberty of his own private opinion; so that, it is a false and an invidious accusation, raised against him by Mr. Cooper, as if Mr. Cuspin promoted the excommunication of certain persons at *Biddinden* for mere principles; whereas it is apparent, from his own relation, it was alone on account of their having caused divisions and offences, and because they had made an unrighteous rent and schism in the church of Christ, contrary to the doctrine of charity and forbearance delivered to them in the Gospel. Had they been but peaceable and friendly they had never been censured by that church. This also appears upon the rehearing of the matter at *Smarden*, before *three* ministers from *London*; at which meeting they also undertook to dispute for  
the



the two questions following. 1. Whether it be absolutely necessary to Christian communion, to believe that Christ is essentially God, of the same essence with the Father? 2. Whether it be absolutely necessary to Christian communion, to believe that Christ is of the substance of *Mary* his mother?

MR. *Cassin* and others undertook the *negative*, and made the unsurmountable difficulties, which attend the *Athanasian* scheme, so fully and manifestly appear, that the worthy gentlemen who undertook the *affirmative*, were not able to stand their ground. For, who can once imagine, that Christ, whose right it is, to fix the terms of Christian communion, has made it absolutely necessary, for every plowman and thresher, to believe a doctrine, which, after the utmost application and labour, the learned find so difficult to understand, and make intelligible? This would be to place his favours out of the reach of the plain and simple, who are much the greatest part of mankind.

His reasons, for not answering some books that were published against him, were usually these, That as to Mr. *Wright's* piece, it was made up chiefly of personal reproaches; and what he said about the change of his opinion was utterly groundless; that his other relations, were so malicious, extravagant, and misinterpreted, as

to contain in them scarcely the appearance of truth; that as to the argumentative part, it was the barrenest thing he ever read; and that the paper he sent him in a hurry, especially had he printed it entire, would have been an answer to the whole more than sufficient; that he was willing therefore to let it die without any further disturbance. That as to *Monk's* book, a great part of it was so mysterious, and unintelligible, as to need no confutation; that the most part thereof did not affect any principles held by him; and, in particular, as to the humanity of Christ, he had sufficiently declared his mind in his answer to one *Richard Haynes*, who had been dealt with for a misdemeanor, and had printed his case, and referred his reader to Mr. *Monk's* book in a way of defamation. In that answer which came out in 1674, the next year after Mr. *Monk's*, there is this passage; ‘ And whereas he also further suggesteth to the reader, that I hold an error concerning the Lord Jesus, and that Mr. *Monk* had wrote something against it, the reader is to understand, that the title of the book is but partly represented by *Richard Haynes*, to wit, *The cure of the cankering error*; but being truly represented, is, *A cure for the cankering error of the new Eutichians*; which error, at no time was, nor yet is, by me believed. Nor do I, as concerning the Lord Jesus,

Pag. 31,  
32.

‘ Jesus, nor any other point of faith, or  
‘ religious worship, believe any other, than  
‘ the very same which was believed by  
‘ me, and openly professed, when he, for  
‘ many years, had fellowship with us.  
‘ And if, by his saying, that I deny Christ  
‘ took his flesh of the virgin *Mary*, he  
‘ means, that the redemption of souls is  
‘ no more precious, than the death and  
‘ blood shedding of a body of flesh, in the  
‘ fallen estate, under condemnation of ori-  
‘ ginal sin ; and that was, as to its begin-  
‘ ning, of the earth, as the first *Adam’s*  
‘ was, I readily declare my dissent there-  
‘ unto, as does, in some respects, the au-  
‘ thor of that book, and also most others.  
‘ But this I consent to, and verily believe,  
‘ that the true *Messiah*, whom the Father  
‘ hath sealed to be the blessed Saviour of  
‘ the world, was conceived in the virgin  
‘ *Mary*, and there took our nature and  
‘ our form, and so was in all points like  
‘ unto his brethren, sin excepted, the son  
‘ of *Abraham*, the son of *David*, confes-  
‘ sed to be, while the first man was of the  
‘ earth, earthy, the second man the Lord  
‘ from heaven.’

THOSE who conversed with him freely,  
and without prejudice, says the author of  
the *manuscript* communicated to me, saw  
his opinion to be this, together with the  
ground of it. He always aimed at exalt-  
ing the dignity, and natural excellence of

Christ; he was willing, some how or other, to conclude him *really man*, without his being of the fallen lump of sinners. He apprehended, that in all human generations, the principle of life, intelligence, and cogitation, was derived *de semine masculini*, and that the mother contributed only nourishment to the formed *embryo*; and as the conception of Christ was miraculous, wholly out of the common way, so he thought, that tho' he was *really man* as we, yet his production would likewise be superior and excellent. As he was really *Mary's* son, so he could see easily, how he must be *David's* son. His mistake, perhaps, lay, in making a distinction where there appears to be no difference; that is, between taking flesh of, and receiving nourishment from the virgin *Mary*. To obviate this point, he put an intimate friend to write his thoughts, and promised to answer to what he did not receive. When this was done, and it was made out to him, that nourishment both before and after the birth, is nothing else but the addition of new matter, by the menstrual *effluvia*, or by the food ministring chyle, and that turning into blood, and so supplying what it wasted by perspiration, labour, &c. and that incogitative matter is incapable of receiving any sinful pollution; that sin is only a creature of the mind; that guilt is not conveyable by generation;



tion; and, that the pain and frailty to which only Christ was subject, could be no objection to his meetness as a Saviour. He made no answer to that writing, from whence it was concluded to be agreeable to his present sentiments. He seemed very cautious in avoiding the error of the *Nestorians*, who asserted two persons, as well as two natures in Christ. He thought it a little strange and unaccountable, that in respect of the Deity, *one* substance should constitute *three* real persons, and yet, that in Christ, *two* intelligent natures and substances should make but *one* person. To avoid the difficulties of this sort, he seemed sometimes inclinable to the supposition, that the *Logos* was alone the principle of action in Christ; but he was far from bigotry and imposition in matters of doubtful disputation. He knew the force of education, and early insensible prejudice, and was always ready to make every reasonable allowance. His constant preaching; his frequent calls among the churches; the charge of his own congregation, together with his imprisonments, and the care of his family, which he chose to continue, rather than burthen his people, prevented his writing many books; and yet, besides the two pieces he was obliged to publish in defence of his church against *Richard Haynes*, he put out one, intitled, *Faith in God's promises the saints best weapon*. To which was

annexed another tract, called, *The great error and mistake of the Quakers, concerning the true Christ, and how he is said to be in his people; and concerning the rule of mankind, in which their former extravagancies are laid open and confuted.* He also wrote a large piece against the fifth monarchy principles, intitled, *No kingdom for saints until the king of saints comes.* But observing that mad notion to be upon the decline he did not think fit to publish it. He also left imperfect certain manuscripts on the doctrine of the holy *Trinity*, which the proprietors of them have not yet published. Thus lived this pious man, and when worn out by age in the service of his Lord, he fell asleep in *May 1714*, and amidst a numerous attendance of mournful friends was committed to the silent grave, in the sure expectation of the life and glory to come.

Joseph  
Masters.

MR. *Joseph Masters*, an excellent and learned divine, who had for many years been an honour to the *English Baptists*, and was universally respected by those of other denominations. He was trained up at the university of *Oxford*, where he had for his tutor the famous Doctor *Goodwin*; under whose care he made a large progress in useful learning, and had a great prospect of honour and preferment. But upon the Restoration he quitted all this, to preserve a good conscience, and to act in religion  
agrec-

agreeable to the light he had received. He was for many years pastor of a congregation of *Baptists* at *Theobalds* in *Hartfordshire*; but when he was about *fifty* years of age the congregation at *Joiners Hall*, one of the richest churches in *London*, I may say in *England*, wanting an elder, earnestly solicited him to come to town and take the care of them. His church in the country was then reduced to a very small number, and met in a Presbyterian meeting-house, the ministers of the two congregations dividing the work betwixt them. However, Mr. *Maisters* would not accept the call of this rich church, so as to lay aside the care of his little flock, who had hitherto enjoyed the benefit of his labours. It was therefore so contrived, that the few members he had in the country should come and join themselves with him, to this church at *London*, and that he should go down one Lord's day in each month, to preach and administer the Lord's supper unto them in the country; and in this situation he continued his care over them both, until his death, which was about *twenty* years. He was a man of an unblemish'd conversation, of extensive charity, and modest beyond what is common to men of his age and advantages. He was a very plain and serious preacher; and tho' he never used a pompous stile, or fervent delivery, yet his preaching was

acceptable almost to all, and admired by many serious and judicious Christians of different persuasions, tho' he himself was a professed *Calvinist* and *Baptist*. He writ down in his study the greatest part, if not all, that he delivered in the pulpit; but having a very retentive memory, which continued to the last, he used no notes.

A FEW years before his death his congregation had warning given them to quit the *Hall*, where they had met for many years; upon which they removed to *Pinner's Hall* in *Broadstreet*; the Independant church there, of which the reverend Mr. *Hunt* is pastor, agreeing, that they should have the use of the *hall* one part of the Lord's day, and themselves the other; so that after this he was not obliged to preach above once a day, which he held, notwithstanding his great age, till within a few weeks of his death, which happened *April 6, 1717*, and in the *seventy-sixth* year of his age.

As he always avoided popularity in his life-time, so, according to his own direction, he had a private funeral, there being only a few relations, besides those that supported the pall, to accompany his corpse to the Dissenters burying-ground in *Bunhill-fields*, where he was interred; and as an emblem of his catholic charity, he had *two Presbyterians, two Independant, and two Baptist* ministers to be his pall-bearers.

His



His funeral sermon was preached at *Pinner's Hall*, on the Lord's day following, by his fellow-labourer in that place, Mr. *Jeremiah Hunt*, a worthy gentleman of the Pædobaptist persuasion, in whose due praise I could very much enlarge ; but he is still a shining light in the present day, and therefore I must forbear, and only observe, that after a very full account of the bright and singular character of this pious *Baptist*, he says, ' In a word, he was so happy, as to pass a life of almost *seventy-seven* years without a blemish. Blessed saint ! uncommon instance ! worthy our imitation ! so beautiful even in this imperfect sketch of so amiable a life ! '

SUCH was his great modesty, that he could not be prevailed upon to publish any thing while he lived, tho' earnestly solicited so to do, by some that had a great interest in him ; nor is it likely that any of his works should come forth after his death, because he writ all his preparatory studies in short-hand. There were, indeed, two manuscripts found amongst his papers of his own decyphering ; the one, *A paraphrase, with practical observations, on the parable of the prodigal son*. The other, *Advice to young people*, in several discourses on *Psal. cxix. 9. Wherewith shall a young man cleanse his way ? By taking heed thereto, according to thy word*. 'Tis supposed he writ these chiefly for the use of

Richard  
Allen.

of his own children, but some would be glad to have them made more public.

MR. *Richard Allen*, a famous minister, much noted in his day for usefulness, piety and charity; tho' he had not the advantages of a learned education, yet he was a man of good natural endowments, and by his own industry, after he was called to the work of the ministry, he attained to such an acquaintance with the *oriental languages*, and other parts of useful learning, as to exceed many who enjoyed the benefits of a learned education in the schools. He went under the denomination of a *general Baptist*, tho' he conversed chiefly with the ministers of the *particular* persuasion, and was with his church admitted into their association at *London* in the year 1704. And he was also a member of the society of *Calvinistical* ministers, that met every week at the *Hanover Coffee-house* in *Finch-lane*, for some years, both before, and after that admission. The church, of which he was elder, is one of the most ancient congregations of the *Baptists* about *London*, being first constituted in the time of the civil wars, and had for their pastor the famous Mr. *John Gosnold*, who, about the year 1670, was succeeded by Mr. *Thomas Plant*; and about the year 1693 Mr. *Allen* succeeded Mr. *Plant*, bringing with him a small congregation, to which he had been pastor before, which met at *Turners Hall*

*Hall* in *Philpot-lane*. He was their pastor many years, and always preserved the character of a pious man, and of an ingenious and useful preacher; and continued in his work till within a few months before his death, which was on the 20th of *Feb.* 1717. He was buried from Mr. *Mulliner's* meeting-house in *Moorfields*, from whence his corpse was carried to the dissenters burying ground in *Bunbil-fields*, being accompanied by a great number of ministers and others. Mr. *Mulliner* entertained the people with a short discourse on mortality at the grave; and his funeral sermon was preached the Lord's day following by Mr. *Hodges*, at his meeting-house in *Barbican*. He published several tracts in his life-time, in which he has left to the world, a specimen both of his natural and acquired abilities; the titles of which are,

1. *AN Essay*, to prove singing of psalms with conjoined voices, a Christian duty, and to resolve the doubts concerning it, 8<sup>vo</sup>. 1696.

2. *A BRIEF vindication of an Essay* to prove singing of psalms, &c. 8<sup>vo</sup>. 1696.

3. *A GAINFUL death the end of a truly christian life*. A sermon at the funeral of Mr. *John Griffith*, 8<sup>vo</sup>. 1700.

4. *A SERMON* on the death of King *William III.* 4<sup>to</sup>. 1700.

5. *A SERMON* on the union of *England* and *Scotland*, 8<sup>vo</sup>. 1707.

HE

HE was the author, tho' he put not his name thereto, of those two volumes in octavo, intitled, *Biographia Ecclesiastica; or, the lives of the most eminent fathers of the Christian church, who flourished in the first four centuries, and part of the fifth.*

Benjamin  
Stinton.

MR. Benjamin Stinton, was born Feb. 2. Anno 1676. He married a daughter of the reverend Mr. Benjamin Keach, and succeeded him in the pastoral office of his church. It was with much difficulty, that the church prevailed upon him to take this charge. But Mr. Keach, knowing his abilities, and believing the church would fix on him to succeed him, charged him on his death bed not to reject their call, if they should think fit to make choice of him; telling him with earnestness, that in so doing, he would reject the call of God, and could not expect his blessing to attend him. The dying words of his father in law, and the pressing earnestness of the church for his acceptance of their call, at length issued in his consent.

HE was a very painful and laborious minister of the gospel, and tho' he had not the advantage of an academical education; yet by his own industry under the assistance of the famous Mr. Ainsworth, after he had taken upon him the ministerial office, he acquired a good degree of knowledge in the languages, and other useful parts of literature which added some lustre



lustre to those natural endowments, which were very perspicuous in him.

IN the latter end of the reign of *Queen Anne*, he formed the design of setting up that charity school which I have taken notice of before, and accordingly consulted the reverend Mr. *John Sladen*, a neighbouring minister of the Pædobaptist persuasion about it. But those in authority, were so violently set against the dissenters, in this very point of their children's education, that no further proceedings were made at that time. Upon the *Queen's* death, and *King George's* accession to the crown, who gave the dissenters new assurances of preserving their liberty and property to them, he revived the design, and God has so blessed it, that it is now a noble charity, and worthy the encouragement of all pious christians.

HE was also instrumental, if not the first mover, towards the redressing those grievances the *baptized* interest laboured under, for want of a due provision made for the relief of indigent ministers, and training up others to succeed in the ministry. Which by the blessing of God is now not inferior to the provision made by the other denominations of dissenters, for the like purposes; and I hope in time may exceed them. Tho' Mr. *Stinton* joyned with the rest of his brethren concerned in this laudable design, he was far from assenting to their

their limitation. *viz.* That it should be for the use and advantage of those churches only, who go under the denomination of *particular Baptists*, and accordingly entered his protest against the same, which was as followeth. *viz.*

MS. pences  
me.

‘ **W**HEREAS, in the scheme drawn up  
‘ for the management of a fund,  
‘ proposed to be raised by the Antipædo-  
‘ baptists in and about *London*; there is  
‘ this clause or article, *viz.* That this fund  
‘ shall be for the use and advantage of  
‘ those ministers and churches only, who  
‘ go under the denomination of *particular*  
‘ *Baptists*. And whereas I my self am  
‘ one, that justly goes under that deno-  
‘ mination, because I stedfastly believe,  
‘ That God did from all eternity, choose,  
‘ and ordain, a certain number of per-  
‘ sons unto eternal life by Jesus Christ.  
‘ That no man can truly repent of his  
‘ sins, and believe in Christ, unless he be  
‘ enabled by the special grace of God, so  
‘ to do; and that those who are thus  
‘ brought into a state of life and salvation  
‘ are by the covenant of grace secured  
‘ from final apostacy. Nevertheless I  
‘ must declare my dislike of the aforesaid  
‘ rule in this case, and do protest against  
‘ it for the reasons following.

‘ I. BECAUSE it opens a door for endless  
‘ debates and struggles among the mana-  
‘ gers

gers themselves, to determine what particular persons shall receive the benefit of this charity. Who are *Particular Baptists*, must be determined, either by a person's making an express declaration of his own faith, or by taking the common report and opinion of others concerning him; both of which will be attended with insuperable difficulties. Some pious and useful ministers may be in such circumstances, as may make them unwilling to declare their opinion of some controverted points in religion. Others in necessity, may be hereby laid under a temptation, either to deny or dissemble, the real sentiments of their mind. And the managers themselves, must first draw up and agree upon certain articles of faith, which shall be the *test* and *standard* in this case. If it must be done by the common report, and opinion of others; this is attended with equal difficulties, and more uncertainty. Those that are counted *particulars* by some, are zealously published to be *generals* by others. And so on the contrary, it will also be hard to find out, what is the common opinion of others, concerning the principles of some men; and still more difficult to fix, what number of reporters shall be sufficient to determine a man's character on the one side, or the other; and by both  
methods

‘ methods, the *managers* of this fund,  
 ‘ will be set up, as a sort of *inquisition*, for  
 ‘ the tryal of men’s principles in religion.

‘ 2. BECAUSE there are several mini-  
 ‘ sters, and churches of *Antipædobaptists*,  
 ‘ who desire not to go under the name  
 ‘ either of *generals* or *particulars*, nor  
 ‘ indeed, can justly be ranked under ei-  
 ‘ ther of these heads. ’Tis well known,  
 ‘ that several honourable and useful mini-  
 ‘ sters, hold some opinions agreeing with  
 ‘ the doctrine of the *Remonstrants*, and at  
 ‘ the same time have other principles, that  
 ‘ agree with the *Calvinistical* scheme of  
 ‘ doctrines; receiving what they think to be  
 ‘ truth, without regarding with what hu-  
 ‘ man schemes it agrees or disagrees; and  
 ‘ yet their ministry is very acceptable, and  
 ‘ useful to those of both denominations.  
 ‘ There are also several churches, to whom  
 ‘ this distinction must be very disagreeable  
 ‘ if not pernicious. Some societies consist  
 ‘ of two churches united, who, before  
 ‘ their union, one were truly termed *ge-*  
 ‘ *erals*, and the other *particulars*. But  
 ‘ upon the principle of charity, and for the  
 ‘ sake of the publick good, agreed, to throw  
 ‘ away these marks of distinction, and  
 ‘ to walk together in love, as for instance,  
 ‘ the church at *Reading*, and that at *Co-*  
 ‘ *ventry*. There are also other churches  
 ‘ about *London*, whose members are partly  
 ‘ of one opinion in these points, and partly  
 ‘ of



of another; and who likewise desire,  
 and frequently have ministers, who  
 go under both these characters, to preach  
 to them, and chose their pastors some-  
 times from one of these denominations,  
 and sometimes the other; as the church  
 at *Barbican*, and the church at *Dept-*  
*ford*, neither of which were ever in any  
 association of the *general Baptists*.

3. BECAUSE this will expose the *Bap-*  
*tists*, to the other denominations of *Pro-*  
*testant* dissenters, as a people of an un-  
 charitable and party-spirit. The Presby-  
 terians have the same differences among  
 them about the *Quinqueticular* points,  
 as the *Baptists*, yet in the management of  
 their fund (out of which they distribute  
 many hundreds by the year) they regard  
 no distinctions of this nature; nor have  
 they so much as tyed up themselves from  
 helping an *Independant*, or a *Baptist* mi-  
 nister; if it be necessary for the pub-  
 lic good. The *Independants* also, have  
 a considerable fund without these limita-  
 tions, to tye them from giving to any of  
 of their own denomination, or others  
 out of it, if there be occasion. But by  
 this rule, the *Baptists* will tye up them-  
 selves, from helping some of their own  
 denomination, be they in never so great  
 a necessity, or men of never so much pi-  
 ety and usefulness; and tho' the *ma-*

‘ *nagers* themselves, may then wish they  
 ‘ could do it.

‘ 4. BECAUSE this article, only guards  
 ‘ against the Errors of one kind, and not  
 ‘ those of another kind, which may  
 ‘ be equally dangerous and pernicious.  
 ‘ Whereas if orthodoxy is to be the stan-  
 ‘ dard for the distribution of this charity;  
 ‘ all dangerous errors, ought to exclude  
 ‘ persons from the benefit of it, as well  
 ‘ as some. By *particular Baptists*, I sup-  
 ‘ pose to be chiefly intended, those that  
 ‘ hold the doctrines of *personal election*,  
 ‘ and of *the final perseverance of the Saints*,  
 ‘ according to the *calvinistical* notion of  
 ‘ them. Now a man may hold both  
 ‘ these truly, and yet at the same time  
 ‘ advance principles more dangerous, and  
 ‘ destructive of true godliness, than the  
 ‘ denial of either; so that this article can-  
 ‘ not satisfy any moderate *Calvinist*, un-  
 ‘ less it be explained to this effect. That  
 ‘ by *particular Baptists*, is intended those  
 ‘ that are neither *Arminians*, nor *Anti-*  
 ‘ *nomians*.

‘ 5. BECAUSE this article gives great  
 ‘ offence, to several wealthy and gene-  
 ‘ rous gentlemen, whose assistance in this  
 ‘ design would be of great service to the  
 ‘ public, and is like to keep several rich  
 ‘ and numerous churches from joyning  
 ‘ with us; who if they were engaged  
 ‘ herein,

‘ herein, would very much encrease the  
 ‘ fund, and help to preserve it to futurity.

‘ 6. BECAUSE it tends to promote dis-  
 ‘ union, and opposition among the *Baptists*  
 ‘ themselves. Several ministers not only  
 ‘ in the country, but in and about *London*,  
 ‘ have endeavoured of late, to promote a  
 ‘ better union and correspondence among  
 ‘ those of this denomination, witness  
 ‘ their frequent preaching in one another’s  
 ‘ places, and their meeting monthly for  
 ‘ the common interest of the whole,  
 ‘ without any regard to these *party* di-  
 ‘ stinctions. Whereas this will tend to set  
 ‘ us wider than ever, and make it necessa-  
 ‘ ry always to keep up this party difference.

‘ *Lastly*, BECAUSE what seems chiefly  
 ‘ to be aimed at by this article, may in  
 ‘ my opinion, be as fully and effectually  
 ‘ answered without the article, as with it.  
 ‘ When any case is proposed, the mana-  
 ‘ gers are the sole judges, whether it shall  
 ‘ be received or rejected. If upon the  
 ‘ best information they can get, they  
 ‘ don’t like his character, or think it not  
 ‘ for the publick good to assist him;  
 ‘ they may dismiss him, without fixing  
 ‘ any brands of infamy, and reproach upon  
 ‘ him. And since the majority must de-  
 ‘ termine all particular cases, and must ex-  
 ‘ plain this law, as they see fit, and judge  
 ‘ of the persons *orthodoxy*. I see not how

‘ this rule can be of any great service ; but  
 ‘ on the other hand, is like to be attended  
 ‘ with very fatal consequences, to this  
 ‘ good and necessary design.’

THO’ this account may not be relished by some ; yet I could not pass it by when setting forth the character of a gentleman whose judgment, abilities, and moderation, exceeded those of his brethen, who were concerned with him in this affair. It was his misfortune, indeed, to be out-voted ; but we do not always find in such cases, wisdom to be on the *major* side. However, he was valued for his excellent parts by the generality of those that knew him ; and about this time had a letter sent him from the reverend Mr. *Peart*, of *Broomsgrove* in *Worcestershire*, respecting a dispute between the said Mr. *Peart* and two *Presbyterian* ministers about *Baptism*, who when they were by some arguments from plain texts hinged, asserted, the texts were wrong translated, which one of them gave under his hand in the following manner, *viz.* The original word translated, *out*, *Matth.* iii. 16. is not truly translated, Witness my hand,

*Robert Paterfon.*

THE answer Mr. *Stinton* returned was as follows.

*Lond.*



*Lond. Sept. 10. 1717.*

*Honoured brother,*

I RECEIV'D yours of the 26th of *August* last, wherein you inform me of a combat which you have lately had with some *Presbyterians*, about the ordinance of *Baptism*; and that, in the conclusion, the *Presbyterian* minister gave it you under his hand, that in *Matth. iii. 16.* where it is said, Christ went up *out* of the water, the word *out* is not truly translated. This is the old subterfuge of the party, who, when they are pressed with plain scriptures, or just consequences from thence, against their opinion, presently find fault with the translation, thinking thereby to silence their opponents, and impose upon the ignorant. - You desire the opinion of our brethren, who understand the original, whether this text be rightly translated, or not. I should think, that some authorities from among those of his own persuasion and practice, might be more likely to convince or silence him on this head. Our *English* translators, very learned men, and may be supposed to have understood the original text full as well as this gentleman, and they were *Pædobaptists* too, and therefore could be under no temptation to favour our opinion. And if Mr. *Paterfon* will

A a 3

please

please to look into *Pool's Synopsis*, he will find, that other learned men understood the original text according to what our translators have rendred it. *Lucas Brugenfis*, and *Piscator* make this remark upon the phrase in dispute, *Ascendit autem, nempe, in terram ergo descenderat, et in-flumine baptizatus fuit*. He went up, that is, upon the land, therefore he had descended, and was *baptized* in the water. The learned Dr. *Whitby*, who has taken abundance of pains to set the original text in as clear a view as possible, in his paraphrase, justifies the translators, in rendring ἀπὸ τοῦ ὕδατος, by, *out* of the water. And he produces such an argument, to prove this the meaning of the *Greek*, as may satisfy any man that has not more pride than learning; namely, That the *Greek* church, who certainly were as good judges of the *Greek* language as Mr. *Paterfön*, made this observation on this passage, He who ascended *out* of the water, must first descend down into it. *Baptism*, therefore, is to be performed not by *sprinkling*, but *washing* the body. I say, these testimonies of the sense of the original text, even from the *Pædobaptists* themselves, seem to me the most likely way to put an end to this part of your controversy. But in compliance with your request I have desired some gentlemen, who are good judges in the  
case,

case, to give you the inclosed remarks. I wish you good success, in contending earnestly for the truth, and remain,

*Your friend and servant,*

Benj. Stinton.

THE original words in *Matth. iii. 16.* are, *Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη ἀπὸ τοῦ ὕδατος.* Thus rendered by our translators, *And Jesus, when he was baptized, went up straightway out of the water.* Which is far from being a wrong translation, because it is so very evident, that Jesus in his *baptism* went not only *to* the water, but *into* the water. Indeed, it may be translated, *And Jesus, when he was dipped* (or having been dipped) *went up straightway from the water.* But besides, that the participle *βαπτισθεὶς* properly signifies nothing less than our Lord's having been *dipped*, or *plunged into* the water; upon which account his coming up *from* the water necessarily signifies his coming *out* of it. There are instances enough to be found in *Greek* authors, where the preposition *ἀπὸ* signifies *out* of a place as well as *from* it. Thus *Xenophon*, Lib. I. *Ελληνικα*, speaking of the fight between the *Lacedemonians* and *Athenians*, says, *ἐμάχοντο ἀπὸ νεῶν*, i.e. They fought *out* of the ships, or *from* on shipboard. The same

author, in another place, says, λαμβάνομεν δὲ ἔτε ἐκ τῆς γῆς ἔδεν ἔτε ἀπὸ τῶν οἰκιῶν, where it is manifest, that ἐκ and ἀπὸ are indifferently used as *synonymous* words. *Herodian* likewise uses ἀπὸ in the same sense, *Lib. I. c. 14.* when he speaks of the *Palladium*, as taken out of *Troy*, τὸ τῆς Παλλάδος ἄγαλμα κομιθὲν ἀπὸ Τροίας. And *Callemicus* has two passages, in which we meet with exactly the same phrase with that in dispute. Thus *Hymn*, in *Appoll. 5. 110.* Διοὶ δ' ἐκ ἀπὸ παντὸς ὕδωρ φορέεσι Μελιαθας. They bring not water to *Ceres* out of every river. And in *Lavacr. Pallad. 5. 45, 46.* Σήμερον Ἀργεῖ Πίνει ἀπὸ κραναῖ, μὴ δ' ἀπὸ τῶν ποταμῶν. To day *Grecians* drink out of the fountains, but not out of the rivers. And besides these proofs out of other authors, this passage in *Matth. iii. 16.* is not the only instance, among the sacred writers, where ἀπὸ must be rendered by *out*. For the evangelist *Luke*, speaking of *Mary Magdalen*, Chap. viii. 2. gives this description of her, ἀφ' ἧς δαιμόνια ἐπὶ αὐτὴν ἐξελήλυθει, which our translators have very justly render'd, out of whom went seven devils. But to return to the account of our Saviour's baptism, it appears that he came out of the water, as well as from it, by the parallel place, *Mark i. 9.* where we are told, That *Jesus* was baptized of *John* in  
For-



*Jordan*; or rather, according to the literal translation of εἰς τὸν Ἰορδάνην, *into Jordan*. But whether it be *into Jordan*; or, ἐν τῷ Ἰορδάνι ποταμῷ, *in the river Jordan*, as it is expressed *ver. 5.* concerning the other persons whom *John baptized*; yet it is plain there must have been a descent *into* the water, and afterwards an ascent or coming up *out* of it. So that there would be no room for the criticism of going down only *to* the river side to be *baptized*, and coming up only *from* the river side after *baptism*, even tho' we had no other case recorded besides that of our Lord himself; which yet is the only tolerable subterfuge of those, who insist, that our Saviour went up *from* the water, after baptism, and not *out* of the water. But *Philip's baptizing the Eunuch*, Acts viii. 38, 39. leaves no room to doubt, that both the *baptizer*, and the person *baptized*, went down *into* the water, and came up *out* of it. Κατέβησαν ἀμφοτέρω εἰς τὸ ὕδωρ, ὃ, τε Φιλίππος καὶ ὁ εὐνοῦχος· καὶ ἐξέβησαν αὐτόν. Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος. These words need no comment, and would be of themselves a sufficient explication of those in St. *Matthew*, if any were needful to support the translation, of coming up *from* the water, by coming up *out* of the water. Upon the whole therefore, we think our common translation of *Matth. iii. 16.* to be just, and that

that it clearly signifies the meaning of the original.

*Nath. Hodges, Joseph Burroughs,  
John Gale, Benj. Stinton.*

THE regard Mr. *Stinton* had to the public good did not interfere, so as to hinder his usefulness, to persons in a private capacity, where providence gave him an opportunity to exercise his talent. I could instance in many cases, but shall confine my self to one, which I think is an evidence of the great esteem, the public had for him; and may be a precedent to others worthy to be imitated on such like occasions, *viz.* A member of his congregation, who by a dreadful fire, had her house burnt to the ground; and all the family, in which was an aged father and mother lost their lives thereby except her husband, and a child out at nurse who only survived this calamity. He drew up their case, got several ministers to sign it, and recommend the same to their congregations, and thereby obtained for their relief near fifty pounds.

HE was a man of prudent conduct and complaisant behaviour well esteemed of by almost all. And many of those who hated dissenters in general, yet had a reverence and esteem for him. He was of a catholick spirit, and much frequented the  
compa-

company of the *Pædobaptist* ministers, yet he firmly adhered to his own principles, and was a great defender of them; and always endeavoured to cultivate a good harmony among christians, tho' of different sentiments; being far from making the principles of religion, wherein christians differ, an occasion of contempt, of any of their persons. And tho' he was of them, who hold the doctrines of *personal election*, and of the *final perseverance of the Saints*, according to the *Calvinistical* notion of them; yet he abhorred those doctrines, that tended to licentiousness, and were destructive of true piety and godliness.

HIS death was very sudden and surprising to his friends, having been with several of them in *London* the day before. He complained of a great pain in his stomach, which was so sharp and severe upon him, that he was forced to put into *three* houses by the way, as he returned home, and had little or no rest all night. He took some physic in the morning, which somewhat relieved him; but to the sudden surprise of his wife, laid himself down upon the bed, and died immediately, without uttering any more words than these, *I am going*.

THUS died this useful minister of the Gospel, on the 11th of *Feb.* 1718. in the *forty-third* year of his age, and was buried

ried from Mr. *Killinghall's* meeting-place, in *Deadman's Place*, at the *Baptist* burying-ground in the *Park, Southwark*. The reverend Mr. *David Rees* was appointed to preach his funeral sermon; but being very ill, it was preached by the reverend Mr. *Tho. Harrison* at his interment. And in a little time after Mr. *Rees* preached the funeral sermon he had prepared, at his meeting-house upon *Horjely-down*, before a numerous assembly, from these words, *Be ye also ready*; which were the last words Mr. *Stinton* uttered from the pulpit, at the conclusion of a funeral sermon he preached the Lord's day preceeding his death. But neither of them were printed.

SOON after Mr. *Harrison* published *some poems on divine subjects*, and dedicated them to his own church. To which was added, a Poem to the memory of the said Mr. *Benjamin Stinton*; in which he joins him with the reverend Mr. *Maisters*, deceased, as the two chief pillars of the *baptized interest*, laid on the ground.

MR. *Stinton* published but two small *tracts*, by which he has given to the world a specimen of his acquired abilities. The titles of which are,

1. *A SERMON* preached the 27th of Nov. 1713. in commemoration of the great and dreadful storm in Nov. 1703.

2. *A*



2. *A DISCOURSE of divine providence.* Occasioned by the demise of her late majesty *Queen Anne*, and the happy accession of our present sovereign King *George* to the throne of *Great Britain*.

HE left in manuscript a small piece finished by his own hand, intitled, *A short Catechism, wherein the principles of the Christian religion are taught in the words of the sacred Scriptures themselves.* Which, since, his death, has been twice printed.

HE had been some years collecting materials, in order to write an History of the *English Baptists*, from the beginning of Christianity down to the present times, but did not live to digest in order even those he had collected, except the *Introduction*, giving an account of the different opinions concerning the first rise of the *Baptists*, which I have published in the preface to my first volume entire. He also designed to end the said history with an *Appendix*, containing, an Abridgment of the controversy between the *Baptists* and *Pædobaptists*; and a catalogue of the books that have been written upon it since the reformation. And had the providence of God continued his life, till he had accomplished his intended design, I doubt not, but the learned would have readily born a testimony to him, and have rank'd him amongst the greatest men of his time.

DR.

John  
Gale.

DR. *John Gale*, was born in *London*, *May*. 26. 1680, of which place, his father was an eminent and worthy citizen, of good natural abilities, and great integrity. From the first proofs that his son gave of his capacity, he devoted him to the great work of instructing mankind, and to fit him the better for it, spared no expence to give him a generous and liberal education; and accordingly sent him to *Leyden* in *Holland*. Where in less than two years (which he employed there with that uncommon application and force of genius) he surprized his tutors, and was honoured by the university of *Leyden*, with the degrees of *master of arts*, and *doctor of philosophy*, even before the expiration of the *nineteenth* year of his age.

UPON his return to *England*, he pursued his studies with equal ardour, and read over with incredible application, the great models of antiquity, and considered the primitive writers of the christian church, by which he contracted a just esteem for them, neither approving the conduct of those who slight them, nor that of others who rely too much on their authority. After he he had been in *England* about *four* years, he received a letter from the university of *Leyden*, offering him the degree of *doctor in divinity*, upon the condition of giving his assent to the articles of  
*Dort*;

*Dort*; which he refused on account of that love of liberty, which in his opinion, made that university preferable to some others.

SOME time after this, there appeared in publick, *an History of infant baptism*, written by Mr. *Wall*, minister of *Shoreham* in *Kent*, which was thought so serviceable to that cause, as to deserve the thanks of both houses of convocation. This the doctor answered before he was *twenty-seven* years of age, with so solid a judgment, such extensive learning, and so great moderation, that it gain'd him the esteem and affection, not only of the *Baptists*, but of all men of candor and learning on the opposite side.

DR. *Whitby*, speaking of the practice of *Infant baptism* \*, among the primitive Christians, says, 'That Dr. *Gale*'s very learned letters, prove it to be doubtful and uncertain, whether that practice did constantly obtain.'

DR. *Wotton*, tho' he writes expressly against the doctor in relation to the *Jewish Talmud*, says thus much of him. He seems to be well acquainted with those books, and is a writer so well versed in the arts of persuasion, and his way of writing is generally so very winning, that

\* Dissert. de S. Script. interpret. Pref. § 5.

when I had undertaken to treat of the true authority of this most ancient text of *Jewish* traditions to us Christians, I should have been wanting to my subject, if I had not taken notice of what he had said upon these matters.

MR. *Whiston*, in his treatise against *Infant baptism*, confesses, the first light he received in that affair, was from Dr. *Gale's* observation upon the passage of *Irenæus*, which laid the foundation of what he wrote upon that subject.

AND as different states and circumstances of life are no bars to friendship, between men of real goodness, and solid learning, so the doctor was honoured with the esteem of very eminent and illustrious persons, who adorn their several stations with uncommon virtues. Among these were the lord chief Justice of the *Common pleas*, now *Lord chancellor*, and the right reverend the bishops of *Salisbury* and *Rochester*; the last of whom, says my author \*, will not be displeased, if I give his written testimony to the worth of this valuable man; for whom, as he expresses himself, he had so just an esteem, on account of his good understanding, great learning, candor, and largeness of mind.

Anno  
1726.

\* Life prefix'd to his sermons, publish'd in 1726.



HE began stately to preach about the *thirty-fifth* year of his age. His stile was easy and natural, his expressions strong and lively, his reasonings clear and convincing; and during the term of his life was honoured with an *auditory*, not only numerous, but as learned as any in his age could boast of.

SOME time before his death he had formed a design to write *An Exposition of the New Testament*; and also, to make the knowledge of the *oriental* languages more easily acquired, by giving to the world a translation of the *Septuagint*, according to Dr. *Grabe* at *Oxford*. As also, *An History of the notion of original sin*; wherein he intended to trace that opinion from its first rise, and to have shewn, upon how little ground, a God of infinite goodness and justice has been represented, as doing that which a good and wise man would have abhorred.

AT this time, about *twelve* years distance from the publication of the doctor's reflections, Mr. *Wall* published his defence, for which he had the degree of *doctor of divinity* conferred upon him by the university of *Oxford*. The opinion which Dr. *Gale* had of this performance, will be best known from a letter which he sent to his father, wherein he thus expresses himself, Dr. *Wall* has written *A*

*Defence of his history of infant baptism*; in which he has treated me very roughly, and has endeavoured to enrage the clergy, as well as our own people, against me. Besides which, there appears not much to be in his book; however, I am preparing *an answer*, which, &c. But these, and all other his great designs, were interrupted by a slow fever, which seized him in the *forty-first* year of his age, and in about three weeks carried him into a new and never ending scene of action. All which time he bore his sickness with that calmness and patience, which became a man who firmly believed the superintendence of a good and wise God, to whose providence he always resigned himself and his affairs.

THERE were four volumes of his works in *octavo*, published after his decease, to which is prefixed *his Life*, from whence I collected this account. These, with his reflections on *Dr. Wall's History of Infant baptism*, are all that have yet been made public.

THE learned *Dr. Kinch*, who preached his funeral sermon, *Dec. 31, 1721.* gives him the following character, after having spoken of his excellent abilities; ‘ But  
 ‘ what render’d him most valuable, says  
 ‘ he, was, that his mind was well stored  
 ‘ with heavenly gifts and graces; so that,  
 ‘ as a scribe well instructed in the law, *he*  
 ‘ brought

*brought forth of his treasures things new and old.* Furnished to every good work he was prevailed on to engage in the ministry; in the discharge of which office he studied to shew himself approved to God, *a workman, that needed not to be ashamed, rightly dividing the word of truth, and giving to all a portion in due season.* In his preaching, tho' he highly deserved the praise and commendation of his hearers, yet what he sought was their profit and advantage. It was pleasing and agreeable to a polite and ingenious audience, which usually attended him; and at the same time plain and easy to persons of a meaner capacity; so that in his discourses there was instruction for the ignorant, and entertainment for the most learned and judicious. His deportment in the pulpit was easy, yet attended with a seriousness and gravity becoming the solemnity of the work in which he was engaged. His method was exact, his stile elegant, but unaffected, his reasoning clear and strong, and his arguments just and nervous, which, by his happy managing them, constantly discovered fresh beauties to his hearers. His voice was clear and melodious, which at once charmed the ear, raised and fired the imagination, and could not easily fail to gain the affections, and engage a rea-

‘ sonable mind, not wholly sunk in sin,  
‘ and bound down with vicious habits, to  
‘ receive the truth in love. *He did not*  
‘ *shun to declare*, as far as he could, *the*  
‘ *whole counsel of God*; nor was he afraid  
‘ to oppose those sentiments he apprehend-  
‘ ed to be erroneous; tho’ the zeal he  
‘ sometimes used upon those occasions  
‘ might, perhaps, induce some, unreason-  
‘ ably fond of their own opinions, to treat  
‘ his labours with disrespect. However,  
‘ it is apparent from the whole of his con-  
‘ duct, that the earnestness he has at any  
‘ time shewn, in contending for what he  
‘ esteemed the truth, did not arise from  
‘ the disaffection of his mind to the person  
‘ of any man, but from the love he bore  
‘ to souls; from his great desire to reclaim  
‘ those whom he thought mistaken; and  
‘ prevent, to the utmost of his power,  
‘ others from running into the like senti-  
‘ ments. He strictly adhered to the Scrip-  
‘ tures, as the perfect, and only rule of  
‘ his faith and practice; and was a zealous  
‘ asserter and patron of universal liberty,  
‘ where it tended not to licentiousness; a  
‘ warm opposer of all human impositions  
‘ in matters of religion, and used earnestly  
‘ to press all Christians to stand fast in that  
‘ liberty wherewith Christ hath made them  
‘ free. He entertained a sincere and hear-  
‘ ty respect for all good men, and paid a  
‘ great



great regard to his master's new commandment to his disciples, *To love one another*. The different apprehensions between him and other Christians, did not in the least alienate his affections from them. He truly loved all who bore the image of the blessed Jesus. He valued all his fellow-travellers, tho' they did not walk just in his path. He had an even and composed temper, which discovered it self in the constant serenity of his countenance. The different turn of his affairs seemed to make little or no impression upon his mind; for he, with the great apostle St. Paul, had learned, *in whatsoever state he was therewith to be content*. He knew both *how to be abased, and how to abound; every where, and in all things was he instructed, both to be full and to be hungry, both to abound, and to suffer need*. He was truly pious, but without any thing of ostentation, exercising himself herein, *to have a conscience void of offence, toward God, and toward man*. He adorned the profession he made of the Christian doctrine, by an holy and exemplary life; which was a convincing proof, that he firmly believed religion to be of the greatest importance; and that he was in earnest, when he endeavoured to persuade others, *to live soberly,*

the extreme trouble it occasioned unto him, he gave her a very great and noble character, commending her for her zeal for the truth, sincerity in religion, uncommon love to the saints, and her great content, in whatsoever condition of life, God was pleased to bring her to. He particularly observes, how great an help, and comfort, she was to him, in his *suffering* for the cause of Christ, visiting, and taking all possible care of him, while in *prison*, instead of tempting him, to use any base means, for delivery out of his troubles, encouraging him to go on, and counting it an honour done them both, in that they were called to *suffer* for the sake of Christ. She was of an heavenly conversation, her discourse was savoury, and for the most part about divine things, seeking the spiritual good of those, with whom she conversed, and so successful was she herein, that some have acknowledged, that their conversion to God, was thro' the conversation they had with her. And as he designed, by publishing this, to recommend to others the example of so good a wife, and so pious a woman; it would not be justice done to his character to omit taking notice thereof; and so fall in with his generous design. After her decease, he continued single about *two* year, and then was married a second time, to Mrs. *Susanna Partridge*, of *Rickmansworth* in *Hartfordshire*;

*shire*; she was of the family of the *Skidmore's*, of that county, and was the widow of *Samuel Partridge*, of that town, who died in about *nine* months after his marriage. By this wife he had five daughters, *viz.* *Elizabeth*, *Susanna*, Two named *Rachel*, and one *Rebekah*. They dwelt together in great love and amity 32 years. She survived him about 23 years, and continued a widow to the end of her days, and died in *Feb.* 1727. She was a woman of extraordinary piety, who had a good report of all; a most tender mother, and grandmother, and if she exceeded due bounds in any thing, it was in her love and tenderness towards her children and grandchildren. She lived with me many years, and during the time I was acquainted with her, which was near the last *twenty years* of her life, I must say, That she walked before God in truth, and with a perfect heart, and did that which was good in his sight. She lived in peace, without spot and blameless. Her eyes were turned away from beholding vanity, and her hands were stretched out, according to her ability, to the poor and needy. Her cloathing was humility, and her ornaments, a meek and quiet spirit. Her conversation was upright, as became the gospel, without covetousness, honest, holy, and heavenly. She, according to God's promise, looked for new heavens, and a new earth,

therly and christian society was ever broke in upon ; for it is very evident, the *Baptist* interest in general has since suffered much thereby. *A house divided against itself cannot stand.* Will God, who is infinitely good, when we come to stand before him, reject us, because in understanding we have not the same lengths, breadths and depths with others? No surely, our understandings, gifts and graces, are his own donations ; and our blessed Saviour has told us, that *Not every one that saith unto him, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of his father, which is in heaven.* And what is the will of his father is amply set forth in his sermon on the mount. Which was before, by the prophet *Micah*, set forth in a few words, in answer to this question, *Wherewith shall I come before the Lord? He hath shewed thee, O man, saith the prophet, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* I must not enlarge here, and therefore shall observe, as an evidence of Mr. Noble's moderation, that he was very zealous against *ordinations*, by the *laying on of hands*, and could have said as much in the defence of his opinion as any one in his day ; he being invited to perform a part in the solemnity of Mr. *John Gill's* ordination, which

Matth.  
vii. 21.



which was to be performed by the *laying on of the hands of the elders*, preached at that time an excellent sermon from *Acts* xx. 28. without entring into the contro-  
versy upon that head, or so much as in the least to hint any thing against the practice of his brethren, whom he believed acted therein according to the light they had received.

HE was, indeed, no great friend to *encomiums* upon departed saints, of any character whatever; and was little concerned about the judgment any might form of him, when he had fulfilled his ministry, and finished his course. The reverend Mr. *Wallin*, who preached his funeral sermon, gives the following account of him. He says, ‘ That in the early part of his life, which was a time of persecution, he used to attend his religious parents to the worship of God, and was with them and others apprehended and sent to the common gaol, in which he suffered much hardship from the enemies of true religion and liberty; concerning which he used to say, that tho’ he suffered for the profession of religion, yet, at that time, he was destitute of the saving knowledge of Christ; would hence very justly observe, that a religious education, a mere profession, or a zeal for a party, might carry persons a great length  
‘ in

‘ in suffering for Christianity, while, at  
‘ the same time, they are strangers to  
‘ themselves, and the powerful influences  
‘ of the grace of the Gospel. The all-  
‘ wise disposer of all persons and things,  
‘ ordered his imprisonment to great advantage in the end ; for while he was confined, only for the profession of religion, the Lord was graciously pleased to work a saving change upon his heart ; there he began to receive the light, and feel the power of divine grace, which afterwards, by the supply of the Spirit of Jesus Christ, was much increased, to the establishment and joy of his own soul, and render’d him greatly useful in the church of God. Here also he pursued his studies for useful knowledge, in which he made so considerable a progress, that he was able, upon proper occasions, to defend, as well as to preach, the glorious truths of the Gospel. After his enlargement he soon submitted to the laws of Christ, and being *baptized* upon the profession of his faith, was added to a Gospel-church ; who, plainly perceiving his capacity for the ministry, soon called him to that work, and sent him to preach the Gospel to other churches ; in which he was, through the divine blessing attending his labours, greatly successful in the whole course of  
‘ his

his ministry. He chose, for some time, to preach occasionally to several churches in the country, rather than to take on him the pastoral charge, among whom he was very useful: And in this part of his life he taught a *grammar* school, that he might preach the Gospel with less charge to poor churches. After some time spent in this useful way in the country he came to *London*, where his ministry was very acceptable, he being invited by two different congregations to minister stately among them; but as he could not answer both their requests, their value for his ministry induced them to join in one community, and call him to be their pastor; in which station he was preserved, with great honour, integrity, and usefulness, for about *thirty-four* years; in all which time he truly manifested himself a minister of the grace of Christ. This was his delightful subject; he would speak of this with a holy zeal, and fervour of spirit, as one who had tasted this grace himself, and desired, in preaching it, to commend himself to every man's conscience in the sight of God.

His light and knowledge in the Gospel was very considerable, and much exceeded some who yet are to be honoured as ministers of Christ. His man-  
ner

‘ ner of recommending truth to others  
 ‘ was not with excellency of speech, or  
 ‘ wisdom of words, but he chose plainness  
 ‘ of speech, and such a way of expression  
 ‘ as was out of the common road, yet so  
 ‘ enliven’d with many striking sentences,  
 ‘ as commanded attention, and carried  
 ‘ with them much light and conviction;  
 ‘ and he was used to declare, that he conscientiously chose it, as what he verily believed rendered his ministry most useful to souls. His mind was raised in the view of divine things above the common level, and he was very ready to the acknowledgment of the mystery of God, and of the Father, and of Christ, as revealed in the Scripture.

‘ THE Scripture doctrine of the ever blessed Trinity, the divinity of Christ, the efficacious operations of the Holy Spirit, he esteemed to be necessary articles of his faith, and parts of his publick ministrations. His clear apprehensions of electing love, and the rich display of sovereign grace, in the everlasting covenant, were plainly discovered to many, by a turn of thought, and plainness of expression, almost peculiar to himself. When he considered the concern of God the Father, Son, and Holy Spirit, in the contrivance and execution of the divine scheme, for the redemption and

‘ fal-



‘ salvation of lost sinners, he was even in  
 ‘ an holy extasy, when he expressed him-  
 ‘ self upon that glorious subject. Christ  
 ‘ was his delightful theme; he loved to  
 ‘ dwell upon the glorious person, offices,  
 ‘ and fulness, of the redeemer, in his  
 ‘ public ministry; and was so happy, as  
 ‘ to explain and improve those great do-  
 ‘ ctrines, to the profit and satisfaction of  
 ‘ his hearers, beyond most other ministers.  
 ‘ He frequently insisted upon the priestly  
 ‘ office of Christ; and in a manner very  
 ‘ clear and convincing would treat of the  
 ‘ full satisfaction, abundant merit, and  
 ‘ compleat righteousness, of the redeemer.  
 ‘ Many are witnesses, that the great do-  
 ‘ ctrines of efficacious grace, of the in-  
 ‘ dwelling of the spirit, of imputed righ-  
 ‘ teousness alone, for justification in the  
 ‘ sight of God, and the final perseverance  
 ‘ of the saints, took up a great part of his  
 ‘ ministry; tho’ he well knew how, to  
 ‘ lay open the miserable case of sinners by  
 ‘ nature, and preach free and full salva-  
 ‘ tion to such by Christ alone, in a very  
 ‘ plain and effecting manner.

‘ WHATEVER might be insinuated by  
 ‘ those, who opposed the doctrines he  
 ‘ preached, as tho’ they gave liberty to  
 ‘ sin, or lessen’d a due concern for the  
 ‘ discharge of moral or religious duties, I  
 ‘ may justly say, that ye are witnesses and  
 ‘ God

‘ God also, that he laboured to improve  
‘ the doctrine of grace, to a strict regard  
‘ for the precepts of the Gospel, both in the  
‘ church, and in the world; yea with an  
‘ uncommon warmth, would he often re-  
‘ commend the several duties of the chri-  
‘ stian religion to the professors of the  
‘ Gospel; and when at any time he ob-  
‘ served such regardless of their walk, he  
‘ would strongly express his displeasure at  
‘ their conduct. Altho’ he could not al-  
‘ low the very best performances, to be  
‘ any part of the soul’s justifying righteouf-  
‘ ness before God, yet he esteemed them  
‘ the genuine fruits of the spirit of Christ,  
‘ and a means to adorn the doctrine of  
‘ God our Saviour; therefore he would  
‘ frequently argue, the saints obligation to  
‘ the precepts of the Gospel from the  
‘ mercies of God, the love of Christ, and  
‘ the riches of grace discovered to them:  
‘ to the end, that believers might honour  
‘ their redeemer by all Gospel obedience.

‘ It hath been observed by many,  
‘ that in his public addresses to God, he  
‘ seemed to be favoured with an eminent  
‘ degree of the spirit of grace and suppli-  
‘ cation, whereby he was enabled to come  
‘ boldly to the throne of grace. How  
‘ would he draw nigh to God, in a me-  
‘ diator, with holy reverence, and yet  
‘ with a becoming freedom, pleading  
with

with him as his own God, as one having received the spirit of adoption, crying *Abba, Father?* In this work he appeared to enter into the holiest by the blood of Jesus, and to plead with the Lord, as one used to converse with him, and graciously admitted by faith, to nearness, communion, and fellowship with him. The freedom of spirit, and liberty of expression, with which he used to draw nigh to God, tended greatly to assist, and sweetly to enlarge the minds of others, who joined with him in that part of publick worship. To what hath been observed of this eminent servant of Christ I shall only add. He was one, who, in the whole course of his ministry laboured to exalt a crucified redeemer, and recommend him to precious souls; according to the large measure of the gift of Christ which was in him. What he apprehended to be truth, as it is in Jesus, he ministred with all boldness, freedom, and faithfulness, without regard to the censures of men; accounting himself a servant to his master alone, for the discharge of the several parts of his ministry.

I HAVE not abridged the account Mr. Wallin, has given us of this worthy gentleman; because he was reputed an *Antinomian*, a charge too often unjustly fixed upon

upon such, who follow the *Calvinistical* scheme of religion, and it must be owned, that some Gentlemen in that scheme do run to extreams, as well as those who are termed *Arminians* in the other scheme. These, for the most part, may be known by their pride and uncharitableness, and to them may be imputed the disturbances in the Christian church; and if the *Baptists* have weekly separated one from another on the account of some peculiar and controverted doctrines, the same has been done by the *Pædobaptists* also; tho' the former have been the most, but unjustly, reflected upon for so doing. For soon after the revolution, a considerable progress was made in an attempt, for a coalition between the Presbyterians and Independants. But great debates arose between them; the occasion of which was, the reprinting of the works of Dr. *Crisp*, who was noted for his *Antinomian* notions, tho' reputed a very pious man; with some sermons added, to which a paper was prefixed, subscribed by several, for which, a sort of an apology was afterwards published, which was prefixed to Mr *John Flavel's* discourse intituled, *A blow at the root, or the causes and cures of mental errors*. Dr. *Williams* wrote against the errors of these sermons, a book intituled, *Gospel truth stated and vindicated*; to which also there were several



ral names subscribed; and Mr. *Lorimer* wrote a large apology for those subscribers; and a great variety of pamphlets were published on both sides, which made a great noise and stir. And at length there came out in 1692, a paper intitled, *The agreement in doctrine, among the dissenting ministers in London*, which was subscribed by many; but it answered not the end, for the debates were still continued.

ONE party suspected \*, or at least pretended to suspect the other, of verging too much towards *Arminianism*, and they on the other side, charged them with encouraging *Antinomianism*. Several papers were hereupon drawn up and subscribed, in order to an accomodation; there was a *first*, a *second*, and a *third* paper of this sort, and these very papers created new altercations and debates, that were carried on with no small heat and pettishness; and a number that stood by, could hardly tell what it was they contended about. Several new creeds were framed, and still objected against by some or other, either as too large or too streight, too full or too empty. The world was wearied out with pamphlets, and creed making; and the bishop of *Worcester* and Dr. *Edwards* were appealed to, and gave their judgments;

\* Nelson's *life of bishop Bull*, p. 259.

and yet the jealousies that were on foot, were so strong, that they did not of a long time abate or decrease; and the only peace there was to be found, was amongst the standers by, who without meddling with debates, amicably persuaded the contenders, since they could not agree to unite, to agree to differ, to lay aside their heat, and speak as well of each other, as they could. And such were the effects of these brangles at that time, upon the most common conversation, and so odd do the controversies that were then managed appear, if reviewed at a distance, as to convince considerate observers, that there is no such enemy to peace as jealousy encouraged; and that indulged suspicion, is an endless fund of contention.

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P. 405.

BP. *Stillingfleet* in his answer to Mr. *Lobb's* appeal, tells us, that there is a remarkable story in the history of the *Synod of Dort*, which may not be improper in this place.

‘ There were, says he, in one of the universities of that country, two professors,  
 ‘ both very warm and extremely zealous,  
 ‘ for that which they accounted the most  
 ‘ *orthodox doctrine*; but it happened, that  
 ‘ one of these accused the other, before  
 ‘ the *Synod*, for no fewer than *fifty* errors,  
 ‘ tending to *Socianism*, *Pelagianism*, &c.  
 ‘ and wonderful heat there was on both  
 ‘ sides. At last, a committee was ap-  
 ‘ pointed, to examine the dreadful charge,  
 ‘ and

‘ and upon examination, they found no  
‘ ground, for the charge of *Socinianism* or  
‘ any other *Hereſy*; but only that he had  
‘ aſſerted too much, the uſe of ambiguous  
‘ and ſcholastic terms, and endeavour’d to  
‘ bring in the way of the ſchoolmen in his  
‘ writings; and therefore the *Synod* diſ-  
‘ miſſed him, with that prudent advice,  
‘ Rather to keep the language of the ſcrip-  
‘ ture, than of the ſchools.’

No reasonings, expoſtulations, or complaints, could avail to extinguish the flame that was kindled. At length there was a deſign formed in 1694, to exclude Dr. *Williams* out of the lecture at *Pinner's Hall*; and then there was a new *Tueſday* lecture ſet up at *Salter's Hall*. And after this no further attempts were made for a *coalition*; but the heat and ſtrangenefs abated by degrees, and they learn’d to keep up a friendly correſpondence with each other; making allowance for a diverſity of ſentiments; but acting in concert, in all matters of common concernment, which was by experience found to be much more comfortable than the continuance of ſtrife and contention, which tends to confuſion and every evil work.

GREAT alſo were the debates, that were at this time on foot, about the doctrine of the *Trinity*. Different explanations of that doctrine had been publiſhed by

Dr. Wallis, Dr. Sherlock, Dr. South, Dr. Cudworth and others. And a certain writer published *Considerations on these explications*; which occasioned the famous and learned Mr. John Howe, to publish a tract, intitled, *A calm and sober enquiry, concerning the possibility of a Trinity in the Godhead*, in a letter to a person of worth. To which were added, some letters formerly written to Dr. Wallis on the same subject. This enquiry was reflected on in a *Postscript* to the defence of Dr. Sherlock's notion of the *Trinity in unity*; and thereupon Mr. Howe, in the same year, published, *A letter to a friend*, concerning that postscript. After this came out, *Some considerations on the explications of the doctrine of the Trinity*, in a letter to H. H. And Mr. Howe being therein concerned, in 1695 he published, *A view of those considerations*, in a letter to the former friend. These things affected men, according to their different notions; and Mr. Howe himself, as well as Dr. Sherlock, could not escape the charge of downright *heresy*. A true Christian laughs at these disputes, and desires only that he may glorify God by an humble walk before him, in obedience to his will. The learned apostle St. Paul rejoiced in this, *That in simplicity, and godly sincerity, he had had his conversation in this world*. The learned Dr. Stillingfleet,  
in



in his preface to his vindication of the doctrine of the Trinity, observes, That there is a kind of bitter zeal, which is so fierce and violent, that it rather inflames than heals any wounds that are made, and is of so malignant a nature, that it spreads and eats like a cancer. And if a stop, says he, were not given to it, it might endanger the whole body. O, the beauty of learning! when it is attended with a pious zeal for God and his church. What humility, what moderation, does appear in the possessors thereof? I might instance in *Tillotson*, *Hoadley*, and many others, but must return to our *Noble*, whom Mr. *Wallin* tells us, ‘ That in his conversation, his knowledge of divinity, history, and controversy, often render’d his company pleasant and profitable, as a minister, a friend, and a gentleman. He was favoured, through the whole course of his profession, with a great degree of faith in Christ, and a settled joy and peace in believing; being able to say in his latter end, That he blessed God, he was never suffered to question his interest in Christ since he first believed, tho’ he was truly sensible of, and afflicted with the body of sin and death. In his last affliction, as in the other parts of his life, he expressed a chearful resignation to the divine pleasure, and relying upon the wis-

‘ dom and grace of Christ Jesus, was willing to submit to the Lord’s will, either as to his living or dying, declaring, that the truths he had preached to others were the comfort and support of his own soul in the near views of death and eternity.

‘ THUS, says Mr. *Wallin*, did this excellent minister of the Gospel live by faith, and died in faith; and tho’ for some hours before he expired he could not express his faith in Christ, and full hope of eternal happiness, yet there is no room to conclude it was abated till he departed to Christ, the delight of his soul; where the one ended in a full vision, and the other in eternal fruition of his Redeemer, from whom he hath now received the end of his faith, even the salvation of his soul.’ He died in *June 1730*, very much lamented by his congregation, who greatly esteemed him, and was buried in the *Park in Southwark*, being about *seventy-one* years of age.

Edward  
Wallin.

Mr. *Edward Wallin*, tho’ but lately deceased, must not be omitted in the list of the worthy gentlemen who have been noted for their usefulness in the ministry of this denomination. The hardships and sufferings his religious parents underwent for the cause of Christ, who chearfully and joyfully took the spoiling of their goods, did not a little disable them from giving that

that education his great *genius* required. He devoted himself very early to the service of God ; and when he had evidenced his love to the Redeemer, by submitting to his authority and example in *holy baptism*, he did not imagine that his work was done, but indefatigably set himself to the study of the Scriptures, and the *oriental* languages, whereby it appeared, that his capacious soul aspired after something higher than trade, for which he was designed, and in which he was occupied. When he was about *twenty-five* years of age, his ministerial gifts and abilities, induced two churches, at one and the same time, to give him a call to the pastoral care of them. This put him under great perplexity, having engaged in the work of the ministry with disinterested views, and not upon any mean, mercenary, or worldly consideration ; esteeming himself, thro' his great humility, unfit, even for the present work he was usually engaged in to assist, much more to preside. But being earnestly pressed by both, at length, upon mature deliberation, he accepted the call of the poorer and meaner church, believing it to be the mind of God that he should do so, and that his work lay there ; tho' at the same time he had a growing family, and under pressing circumstances of life, which obliged him to keep a school, till

God, by his providence, raised the low estate of his church, by the great success he gave to his ministry, into so flourishing a condition, that they were enabled to give him such a suitable maintenance, as took him off from all worldly business afterwards. The reverend Mr. *John Gill*, who preached his funeral sermon, gives him this character, *viz.* ‘ That he had a large  
 ‘ experience of the grace of God, and a  
 ‘ *considerable share of light and knowledge*  
 ‘ *in the great truths of the Gospel*; he had  
 ‘ an heavenly skill to lay open the wretched and miserable state and condition of  
 ‘ sinners by nature, and to set forth the  
 ‘ glory of Christ in his person, blood,  
 ‘ righteousness, and sacrifice. His language was plain and easy, tho’ strong  
 ‘ and masculine, far above contempt, and  
 ‘ yet free from the swelling words of vain  
 ‘ rhetoricians. His reasoning was clear  
 ‘ and nervous, his mien and deportment  
 ‘ was grave, his address was with majesty,  
 ‘ which at once had a tendency to command awe, engage the attention, and  
 ‘ strike the affection.’

It was none of the least of this excellent man’s qualifications for the ministerial work, that he knew how to behave himself in the house of God, in regard of the exercise of that discipline which is so necessary to Christian societies. He kept his  
 church



church in peace all his days, notwithstanding there were but few amongst them who opposed the practice of *singing the praises of God* in the public assembly; and tho' himself, and almost all the rest believed it a laudable practice, yet, because it was the principle upon which the church was first constituted, he, for the sake of peace, and that the weak consciences of his few brethren might not be offended, acquiesced in the *non-performance* thereof. But since his death it is now practised by them.

HE had a large knowledge of, and acquaintance with both men and things. This, with his great sagacity and penetration, joined with labour and pleasure in it, fitted, and gave him an uncommon turn for business. Notwithstanding all his attainments, gifts and usefulness, he was, says Mr. Gill, humble, and entertained mean and low thoughts of himself; a pattern then, I think, worthy of Mr. Gill's imitation. But why does Mr. Gill allow him but a *considerable share* of light and knowledge in the great truths of the Gospel? It is true, he was a man of great moderation, tho' of them who profess the *Calvinist* scheme of religion, and did not run into those flights, of *justification before faith*, and of good works, in no sense, being necessary to salvation; but with the *English Baptists* in general held, That none can  
be

be said to be *actually* reconciled, justified, or adopted, until they are *really* implanted into Jesus Christ by faith; and accordingly in his discourses did well distinguish betwixt *Justification* and *Sanctification*, exalting the imputed righteousness of Christ without undervaluing the work of the Spirit. Neither do I know, tho' I was intimately acquainted with him many years, that he ever, publicly or privately, boasted of his learning or knowledge. A thing, indeed, frequently practised by such as have but a *considerable*, or little share of them; and therefore I must take the liberty, as well as many others, to dissent from Mr. Gill on this head, and believe him to have been endued with a *large* share of knowledge in the great truths of the Gospel. It is well known, that the conversation of Mr. Wallin with men was free and pleasant, affable and courteous, instructive and diverting, which made him universally esteemed and beloved. He was calm and quiet under afflictive providences, and much resigned to the divine will, and particularly throughout his last sickness, which was a long indisposition. He departed this life on the 12th of *June*, *Anno Dom.* 1733, in the *fifty-fifth* year of his age.

HE published but two discourses; one on the death of the reverend Mr. *John Noble*;

*Noble*; the other on the death of Mrs. *Mary Weare*.

MR. *William Arnold*, must not by me William Arnold. be omitted in this chapter; he was chosen, and ordained pastor of the congregation which had before for their pastor the reverend Mr. *Benjamin Stiuton*. The lease of their meeting-house being expired, they removed to a small distance and built a new one in *Unicorn-yard* upon *Horsley-down*, where they still reside, and are now under the pastoral care of the reverend Mr. *Thomas Flower*.

IT may justly be said of Mr. *Arnold*, according to the *wisdom of this world*, that he was a man of no learning, and the same was too apparent to those whom he conversed with in a literary way. But when delivering himself from the pulpit, such was the correctness of his discourses, that they were not inferior to the most learned of his brethren. And he appeared to be a solid and able divine. A very just character is given of him, by the reverend Mr. *Samuel Wilson*, who preached his funeral sermon, and at the request of the church published it. I shall therefore deliver it in Mr. *Wilson's* own words; who after a short preamble, says thus,  
 ' It was his great mercy, and I have heard  
 ' him often mention it with praise and  
 ' gratitude; that God met with him about  
 ' the

‘ the time of his first settling in the world,  
‘ and wrought a change in his heart and  
‘ conversation, surprizing to himself, and  
‘ to all about him. After he had for some  
‘ time made a public profession in reli-  
‘ gion, in an honourable church in the  
‘ country, he was taken notice of as a man  
‘ of uncommon seriousness, favour, spiri-  
‘ tuality, and affection, especially in the  
‘ discharge of the duty of prayer, in  
‘ which, from his conversion to his death,  
‘ there were few more eminent. This  
‘ engaged the church to solicit a taste of  
‘ his gift in expounding the scriptures; a  
‘ matter, in his opinion, so weighty, and  
‘ of such moment and importance, that  
‘ after he had spent a great deal of time,  
‘ in seeking counsel from God, he advi-  
‘ sed with some eminent ministers \*,  
‘ whose opinion in his favour, after they  
‘ had carefully examined him, with the  
‘ renewed importunities of the church,  
‘ brought him to some degree of resolu-  
‘ tion, tho’ with much fear and trem-  
‘ bling, to go out in the strength of the  
‘ Lord, and publish the glad tidings of  
‘ salvation. He had not been long in  
‘ this work before God gave him some  
‘ remarkable seals to his ministry, which  
‘ greatly strengthened his faith, and encou-

\* *Mr. Davidson of Trowbridge, &c.*



‘ raged him to go forwards: And now  
‘ he began to give himself wholly, to  
‘ reading, study, meditation, and prayer;  
‘ nor was it in vain, for his profiting ap-  
‘ peared unto all, and he soon became the  
‘ darling of the churches wherever he was  
‘ called to minister. I might say much  
‘ of his natural abilities, and I believe, eve-  
‘ ry one that knew him will allow, that  
‘ for a ready discerning, of men and  
‘ things, a lively imagination, a solid  
‘ judgment, a strong and tenacious me-  
‘ mory, he had few his equals. And as  
‘ he has often expressed how thankful he  
‘ should have been (so far was he from  
‘ slighting or despising a regular educa-  
‘ tion) could he have read the sacred  
‘ oracles, in the original languages; so  
‘ providence seemed to make up this de-  
‘ fect, by blessing him with an industri-  
‘ ous spirit. He thought no pains too  
‘ much in reading the best *English* divines,  
‘ and consulting the most judicious com-  
‘ mentators to come at the sense of the  
‘ Holy Ghost, in passages more difficult  
‘ and obscure; and in this he was so  
‘ successful, that men of the greatest ca-  
‘ pacity, and the most improved litera-  
‘ ture, often attended his ministry with  
‘ pleasure and advantage. He was indeed,  
‘ a skilful workman, who needed not to be  
‘ ashamed, rightly dividing the word of  
‘ truth.

‘ His

‘ HIS natural disposition was good, his  
‘ conversation most agreeable, an innocent  
‘ cheerfulness, attended with proper pru-  
‘ dence, discovered it self upon almost  
‘ every occasion ; so that he had as many  
‘ friends as acquaintance ; nor could you  
‘ be in his company long without im-  
‘ provement and delight.

‘ IN his family, he was a tender hus-  
‘ band, and a most affectionate father, con-  
‘ scientious and constant in the discharge of  
‘ relative duties. In the world few more  
‘ inoffensive ; courteous to all, ready to do  
‘ good offices even to strangers ; faithful  
‘ and sedulous, in the service of his friend ;  
‘ and some have thought, as a second  
‘ cause, that the last great breach upon  
‘ his constitution, was owing to his zeal  
‘ and application, for the prosperity of  
‘ one whom he loved as a brother.

‘ ABOUT *fourteen* years since he was  
‘ called by this church to the pastoral  
‘ office, and tho’ the invitation was very  
‘ unanimous and hearty, it appeared to  
‘ him to be an affair which called for  
‘ thought and deliberation. Accordingly,  
‘ it was some months before he could be  
‘ brought to accept the charge ; nor even  
‘ then, without calling the advice of his  
‘ brethren in the ministry. How he has  
‘ fulfilled his ministry among you, you  
‘ are the best judges ; and, I believe, he  
‘ has

has a testimony in every one of you, that with the utmost diligence, seriousness, affection, and faithfulness, *he has declared unto you the whole counsel of God.* The more substantial and soul edifying truths of the Gospel were the subjects he wholly insisted on; saints and sinners, babes, and fathers in Christ; *Sion's* mourners, the poor, the afflicted, the tempted, and distressed, the young and the aged, every one in the family, had his portion. Nor was he satisfied with pleasing the ear, but laboured in the strength of the Lord, to speak to the heart and conscience; and it was with that spirituality and favour, as abundantly discovered, that he *tasted, and handled of the word of life* in his own soul, whilst he held it forth to others. His method was easy, just and natural, his diction strong and masculine, yet plain and familiar; his gesture and deportment graceful, and becoming. He well knew how to clothe his words with authority; when as a son of thunder he had to deal with the stupid conscience of a rebellious sinner; nor was he at a loss, in discovering the greatest tenderness, sympathy, compassion and affection, when as a son of consolation, he was sent with a message of peace, to the humble penitent believer, of a broken heart and a

con-

‘ contrite spirit. And as he was richly  
 ‘ furnished, with gifts and graces, which  
 ‘ rendered him an able minister; so the  
 ‘ work of God, prospered in his hands.  
 ‘ Many converts were gathered in, who  
 ‘ dated their first serious impressions to a  
 ‘ blessing of God upon his labours. The  
 ‘ saints found him, under a divine agency,  
 ‘ to be a helper of their faith, joy and  
 ‘ consolation. In his occasional labours,  
 ‘ he was always well attended, much be-  
 ‘ loved, and greatly respected. A spirit  
 ‘ of government appeared in all his ma-  
 ‘ nagements at church meetings; he  
 ‘ knew how to keep his place, without  
 ‘ *lording it over God’s heritage*; and few  
 ‘ ministers more zealous in preserving the  
 ‘ purity, and maintaining the discipline of  
 ‘ the church. Thus he went on for about  
 ‘ *twelve* years, till his work drawing near  
 ‘ its close, one indisposition after another  
 ‘ seized him, till at length the tabernacle  
 ‘ began to shake, as threatned with an  
 ‘ approaching dissolution. It has been ob-  
 ‘ served by some that he has hardly ever  
 ‘ been well, since the removal of a valu-  
 ‘ able friend\*, *whose praise is in all the*  
 ‘ *churches*, who was dearer to him than  
 ‘ a brother, and with whom he took much  
 ‘ sweet counsel; and as there was hardly

\* The Reverend Mr. Wallin, who died about a year since.



‘ an affair of importance, in which he did  
‘ not consult him, in life ; so there was  
‘ little difference in their death. Both  
‘ had the mercy to die comfortably, and  
‘ go off triumphantly. The *monday* be-  
‘ fore he died, he asked his physicians,  
‘ with his usual cheerfulness, what they  
‘ thought of him ? when they told him  
‘ there was danger in his case, they were  
‘ no sooner withdrawn, but he said to  
‘ his friends, with his hands lifted up  
‘ towards heaven, and with an air of  
‘ pleasure and satisfaction in his counte-  
‘ nance, now I am going ; I am going  
‘ home ; I am going to glory. Upon  
‘ this he sent for his children, took a so-  
‘ lemn and affectionate leave of them,  
‘ and with the authority of a minister,  
‘ and the affection of a parent, recom-  
‘ mended to them their duty to God, to  
‘ one another ; and how they ought to  
‘ walk in the world. *Tuesday* being ap-  
‘ pointed by the church, as a day of hu-  
‘ miliating, fasting, and prayer, on his ac-  
‘ count, he sent them the following mes-  
‘ sage, which he spoke with the utmost  
‘ zeal, and most melting affection, tho’  
‘ he was so weak as to be supported by  
‘ two persons whilst he delivered it. I de-  
‘ sire, said he, to an officer of the church  
‘ then present, you will be a mouth for  
‘ me this day to the church ; give my  
‘ love to them, as a fellow member, as a

‘ minister of Christ, and as their pastor ;  
‘ Tell them, that I am now going to my  
‘ God, and their God ; to my father, and  
‘ their father. I desire them all to join  
‘ in praises to God, for the exceeding  
‘ abundant riches of his grace and mercy  
‘ to me. These words, *Thy sins, which*  
‘ *are many and great, are forgiven* ; they  
‘ have been set home upon my soul with  
‘ such power and joy, as almost overset the  
‘ tabernacle : They were words, once, to  
‘ me, as life from death, and now they  
‘ are life in death. I am concerned for  
‘ that little hill, in mount *Sion* ; some of  
‘ them, I believe, are seals to my mini-  
‘ stry, and will be my joy, and crown of  
‘ rejoycing in the day of Christ. They  
‘ have long been a credible and reputable  
‘ church ; they are now so ; and it is my  
‘ desire, they may continue in credit and  
‘ reputation after my decease. I now take  
‘ my farewell of them, and commit them  
‘ to the care of the great shepherd and bi-  
‘ shop of souls. Let them wait on God,  
‘ that he may give them a pastor after  
‘ his own heart, to feed them with know-  
‘ ledge and understanding. I desire them  
‘ to shew their love and value for me, by  
‘ uniting in love and affection to one ano-  
‘ ther, and then they may expect to  
‘ meet death with joy and comfort, as I  
‘ now do. And so I take my leave of  
‘ them, expecting to see them in a little  
time ;

' time; and, that we shall be companions  
 ' again together, and be for ever with the  
 ' Lord. He very frequently expressed a  
 ' great concern, for the *Deists*, who deny  
 ' a divine revelation, because they must  
 ' be wholly destitute of any degree of that  
 ' sweet comfort, which he had received  
 ' from the promises, contained in the word  
 ' of God; particularly, he mentioned  
 ' these words, *The blood of Jesus Christ*  
 ' *his son cleanseth from all sin*, as the great  
 ' support, of his dying hours. After this,  
 ' when he had bid his last adieu, in a very  
 ' solemn manner, to many of his friends,  
 ' and several brethren in the ministry, he  
 ' said in the close of that day; now my  
 ' work is done, and desired to see no  
 ' more company. *Wednesday* he was in  
 ' the same frame of spirit, rejoicing in  
 ' the Lord, and longing for his dissolu-  
 ' tion. *Thursday* evening being asked,  
 ' whether his comfort continued; he an-  
 ' swered, with his hands lifted up, yes;  
 ' without the least cloud; Satan has not  
 ' been suffered to interrupt it. *Friday* morn-  
 ' ing, the morning in which he entred into  
 ' glory; about an hour before he died he  
 ' said to some friends; you will be asked, by  
 ' the world how I went off; you are my wit-  
 ' nesses, that I declare with my dying breath,  
 ' That my firm faith and dependance is  
 ' on the blood, righteousness, and satisfac-  
 ' tion of the Lord Jesus Christ, for my ac-  
 ' ceptance

' ceptance in the sight of God. After this  
 ' thanking them for all their kindness,  
 ' he wished in the most affectionate man-  
 ' ner that his God, might be their God,  
 ' and that they might be eternal compa-  
 ' nions with him in glory. One of them  
 ' perceiving the near approach of death,  
 ' said, Sir, you seem to be very low,  
 ' He answered, with a kind of rapture,  
 ' low! No, I am mounting up as fast as  
 ' I can. Upon her saying, Sir, do you  
 ' feel any pain? He answered no, I bless  
 ' the Lord, I feel no pain, he has made  
 ' my passage easy. Some of his last  
 ' words were, I am an instance of fove-  
 ' reign and distinguishing grace, a brand  
 ' plucked out of the burning. A few  
 ' minutes after this, he fell sweetly asleep  
 ' in Jesus, and died without sigh, groan,  
 ' or complaint,' on the 17th day of *May*,  
*Anno Domini* 1734, in the *forty third*  
 year of his age, and was interred in the  
 burying ground adjoyning, and belonging  
 to his meeting place.

Abraham  
 Mulliner.

Mr. *Abraham Mulliner*, whom I may  
 justly stile an old disciple of Christ, he  
 was born in the year 1671, and devoted  
 himself to God in his youth. He was bap-  
 tized, upon the profession of his faith in  
 the year 1692, and then joyned himself to  
 that congregation of which he afterwards  
 became the pastor. It was an ancient  
 congregation, first founded in the year  
 1641,



1641, under the pastoral care of Mr. *Edward Barber*; who was succeeded in the year 1674, by Mr. *Jonathan Jennings*. Mr. *Joseph Taylor* had the oversight of this church a small time, his conversation being irregular they excluded him, and fixed upon Mr. *Mulliner* to take the pastoral care of them, who was ordained thereunto in the year 1700. When he entred upon his ministerial services he made it his care to execute them well; it was the chief, the most constant, and the most laborious part of his life, in which he ceased not, for the space of about *forty* years, to watch for the welfare of mens souls, and warm them with many tears. He laid no schemes of raising his worldly fortune, to live at ease in wealth and greatness, but left these things to God's disposal, without concerning himself about them; but his chief thoughts, designs, and contrivances, were, how he might secure his own soul, and the souls of others, in the love and interest of God and heaven. To this end, he endeavoured, by the grace of God, to do all things principally for his sake, and to his glory. His words from the pulpit, and in conversation, as becoming a minister of Christ, were grave, sober, and generally tending to the improvement of virtue and piety. He practised himself what he persuaded others to; and none, who ever had the benefit

of his pious conversation, but must be exceedingly affected therewith, unless they were endued with hearts as hard as stone. The poor were his continual concern; to the very utmost of his circumstances he did abound in all the acts of charity towards them; they found a welcome at his house within, not at the door; and often publicly exhorted his hearers, from the pulpit, that labouring, they ought to support their necessities, remembring, that Christ himself said, *it is more blessed to give, than to receive*. It pleased God to bless his labours with a numerous addition to his church. The great love he had to them, and the delight he took in serving of them, words are wanting to express, In his dying moments he declared to the reverend Mr. *Samuel Fry*\*, who visited him, That his heart was in his work, and that his soul breathed after the welfare of his people. And such was the spirituality and sublimity of the frame of his spirit, that frequently in health, as well as in his last sickness, he used to say, he longed to go home, and join the church triumphant above. He was a man of exceeding moderation, was much grieved at those cavils which too much affected Christians of differing sentiments, believing, that tho' *the gate is strait, and the way narrow that*

\* Pastor of the congregation in *Fair-street*, upon *Horsely-down*.

*leads to eternal life*; yet the same is made more so, by the contention of christians one among another for meer trifles, and things not necessary, tho' fit to be known. As his last illness was long and tedious, so it pleased God to afford him great support, and comfort of mind therein. He declared to his friends, that since his restraint from public services he had set himself solemnly to examine his evidences for heaven and a future happiness, and thanked God, that he was not afraid to die. He continued joyful in his soul to the end. The calmness and serenity, peace and comfort of his mind, held till he fell asleep in Jesus, quietly resigning his soul to God *May 31, 1739, in the sixty-eighth year of his age.* He was interred in the burying ground at *Bunhill-fields June the 7th* ensuing, attended with a numerous company of mournful spectators.

THE *English Baptists*, tho' they are unhappily disunited, and distinguished by the title of *Generals* and *Particulars*; yet it is the only point, I know of, wherein they differ from the *primitive* churches. I therefore shall conclude with a short dissertation on the *practice, conduct, and discipline* of the *primitive* churches, and leave the same to their consideration.

IT must be granted, that soon after the apostles days, and even in the apostolick age, several *heresies* sprung up in the church



subversive of the fundamentals of Christianity; to prevent the malignant effects whereof, and to hinder such *hereticks* from an undiscernable mixing themselves with the *orthodox* Christians, as also to establish and strengthen the true believers in the necessary truths of the Christian religion; the Christian verities opposite to those heresies were inserted in a *creed*, and together with those articles, which had been constantly used from the time of the apostles, were proposed to the assent and belief of all persons who came to be *baptized*.

THE whole swarm of *Gnosticks*, or at least the greatest part of them, held, That man was fatally *necessitated* and *predetermined* to all his actions, whether good or bad, and that he should not be judged at the last day *according to his works*, but be disposed of according to his *spiritual seed, election, or solitary faith*, which was naturally conferred upon him, and was not attainable by any endeavour or industry of his own. Now, what more *monstrous* and *abominable* can be expressed or imagined? Hereby God is made *the author of sin*, represented as *unkind, cruel, and an unjust being*, punishing, and tormenting his creatures for that nature which he *irresistably forced* on them; the nerves and sinews of all human industry and diligence are cut and broken, the nature of rewards and punishments is entirely taken away, and  
many



many other blasphemies are the natural consequences of so wild an opinion. Also, the necessity of an holy life is taken away, licentiousness and impiety is introduced, and all manner of wickedness is patronized and encouraged. Where such *principles* as these are found amongst men professing Christianity, there are sufficient grounds for *separation* and *distinction*, and such may deservedly be stiled *Antinomians*. But I know of none such amongst the *English Baptists*: If they differ about the *extents* of Christ's death, *free-will*, and the *efficacy of grace*, this is no more than what has been common to the church from the beginning, and at most can be deemed but *mental errors*; and if they will continue to make *distinctions*, and keep up *separate* communities thereupon, let them remember, who said, *A house divided against itself cannot stand*.

SAINT *Austin*, the great asserter of the grace of God, and of the necessity of its concurrence in the conversion of a sinner, contends for the *liberty* of man, as well as pleads for the *efficacy* of God's grace; an instance whereof we have in a letter of his to *Valentinus*, the head probably of a monastery, wherein some over zealous and imprudent opposers of *Pelagius* had advanced the *power* of divine grace to that height, as to take away all *freedom* from man, which he condemns as *dangerous* and

and *erroneous*, and directs to the *middle way* as the safest, wherein the *grace of God* is so asserted, as that the *liberty of man* is not denied; and the *liberty of man* is so maintained, as that the *grace of God* is not diminished. There are come, faith he, unto us from your congregation, two young men, *Cresconius* and *Felix*, who report, that your monastery is divided; that some \* so preach up *grace*, as to deny man to have a *free-will*; and, which is worse, that at the day of judgment, God will not render to every man according to his works; but, that others disagreeing from them confess, that our *free-will* is helped by the *grace of God*, to think and do those things which are right, that when the Lord shall come to render unto every man according to his *works*, he may find our *works* good which God hath pre-

\* Quidam in vobis sic gratiam prædicent, ut negent hominis esse liberum arbitrium, & quod est gravius dicunt, quod in die judicii non sit vel redditurus Deus unicuique secundum opera ejus, etiam hoc tamen indicaverunt, quod plures vestrum non ita sentiant, sed liberum arbitrium adjuvari fateantur per Dei gratiam, ut recta faciamus, atque sapiamus ut cum venerit dominus reddere unicuique secundum opera ejus inveniat opera nostra bona quæ preparavit Deus ut in illis ambulemus. Hoc qui sentiunt, bene sentiunt primo enim — Christus non venit ut judicaret mundum, sed ut salvaretur mundus per ipsum; postea vero judicabit Deus mundum quando venturus est, sicut tota ecclesia in symbolo confitetur, judicare vivos & mortuos. Si igitur non est Dei gratia quomodo salvat mundum? Et si non est liberum arbitrium, quomodo judicat mundum? *Tom. 2. Epist. 46. p. 179.*

pared,

pared, that we may walk in them; *those who think so think well*. Wherefore, as the *apostle* did the *Corinthians*, so I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all say the same thing, and that there be no schisms amongst you; for our Lord Jesus Christ came not first to judge the world, but that the world thro' him should be saved; but hereafter he shall judge the world, when he shall come, as the whole church professes in the creed, to judge both the quick and the dead. If therefore there be not God's *grace*, how can he save the world? And if there be not *free-will* how can he judge the world? Where he appeals, as it were, to the common sense of all mankind, that there could not be a proper and righteous judgment, as to be sure our Lord's will be, except the party judged were *free* and *voluntary* in all his actions.

AT the appearance of the Lord of life and glory in this world, both *Jews* and *Gentiles* were concluded under sin; they not knowing which way to free themselves from the guilt and condemnation thereof, the *apostles* were sent forth with full power and authority to invite them both to come into the Christian church, which they were then founding; the entrance whereinto was by *baptism*; assuring them, that they should therein receive a complete and perfect *remission of all their sins*.

THUS



Mark xvi.  
15, 16.

Acts ii.  
38.

Acts  
xxii. 16.

THUS our Lord, a little before his ascension into heaven, authorized his disciples to go into all the world, and preach the Gospel to every creature; *He that believeth and is baptized shall be saved.* According unto which command, when they were all inspired by the Holy Ghost on the day of *pentecost*, the principal end and drift of saint *Peter's* sermon then preached, is summed up in these words, *Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.* And the apostle *Paul*, relating the manner of his conversion, tells us, that *Ananias*, a devout man of *Damascus*, after he had restored his sight unto him, exhorted him speedily to become by *baptism* a member of the Christian church, that so he might receive remission of sins. *And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.*

*BAPTISM* doth in its own nature suppose the submission of the *baptized* person to the dominion and lordship of Christ, it being the public rite of initiation into his kingdom, and the solemn admission into the number of his subjects; so that whenever *baptism* is used, the lordship and dominion of Christ is expressly ascribed to and owned; from whence it follows, that *infants* cannot be proper subjects of *baptism*. The apostle *Paul* expressly



pressly declares, there is but *one Lord, one* Eph. iv. 5, 6. *faith, one baptism, one God and father of all.* So that the very formality of a Christian, and the intention of a person's being such, is to submit to Christ as Lord, which every one professes to do at *baptism*; that being a visible admission into his kingdom, and an open profession of subjection to him. Whence *Cornelius* and his company were said to be *baptized in the name of the Lord*; that is, they were by *baptism* initiated into the service of Christ as Lord.

Now, that a profession of faith was made, at *baptism*, by the person *baptized*, will appear, if we consider, that the *apostles* and *evangelists*, who were the first sent forth to preach the Gospel, and to convert the world, both *Jewish* and *Pagan*, when they formally received any one a member into the Christian church by *baptism*, they did then particularly demand his assent to the Christian faith, and a declaration in some form of words thereof. Thus, after the conference between the *Eunuch* and *Philip* the *evangelist*, when Acts viii. the *eunuch* testified his desire to be baptized, *Philip* told him, that *if he did believe with all his heart he might*. Unto which, when the *eunuch* replied, that *he did believe Jesus Christ to be the son of God*; then *Philip baptized him*, but not before. From whence it is manifest, that the *apostles*,  
and

and first preachers of the Gospel, required of the person *baptized* a public declaration of his faith in the Lord Jesus. As to the form of words used, they might not always be exactly the same; the governors of the churches might allow themselves a liberty of expression, according as they saw occasion; yet, they had a *creed*, or form of words, professed at *baptism*, which they made the terms of Christianity, and admission to their communion; unto which St. Paul might have an eye, when he exhorted *Timothy*, to keep that which was committed to his trust; and to hold fast the form of sound words. But be that as it will, I think this is certain, that not only *Timothy* but the *apostolical* churches, and all others, who received the christian faith from them, were solicitous and careful to preserve, that *form of faith*, which was delivered unto them by the *Apostles*; and as the apostles, so they in imitation of their example, did always at *baptism*, require the assent of the person to be *baptized*, unto the articles of the christian faith. Thus *Justin Martyr*, who is supposed to have lived about the year 155, assures us that<sup>a</sup> none were *baptized* unless they did *first* declare their assent to the doctrine and faith of the Gospel. *Ruffi-*

<sup>a</sup> Ὅσοι ἂν πεποιῶσι, καὶ πιστώσιν ἀληθείᾳ ταύτῃ, τὰ ὑφ' ἡμῶν διδασκόμενα — ἀγόνται ὑφ' ἡμῶν ἐνθα ὕδατος ἐστὶ. *Apol. 2. p. 93.*

*nus*, who lived about the year 390, tells us, that in his days <sup>b</sup>, the ancient custom was retained at *Rome* for persons to be *baptized*, publicly to recite the *Creed*. And *Salvian*, who lived about the year 460, says, that at *Baptism* <sup>c</sup>, the Christians *professed* their faith in God the father almighty, and in Jesus Christ his son. The same is affirmed by *Vigilius Tapsensis* who lived about the year 484; if he be the author of those books concerning the Trinity to *Theophilus*, extant amongst the works of *Athanasius* <sup>d</sup>. Those, says he, who came to the sacred laver of regeneration confessed, saying, I believe in God the father almighty, and in Jesus Christ his only son, and in the Holy Ghost.

IN the conduct of the *primitive* churches, it is observable, that as there ought to be, so there was a mutual intercourse and society, fellowship and communion, in all usual and regular ways, between their several respective churches, and congregations; being all christians and believers,

<sup>b</sup> Mos ibi servatur antiquus, eos qui gratiam baptismi suscepturi sunt, publicè symbolum reddere. *Expos. in Symb.* § 3. p. 565.

<sup>c</sup> Quæ est in baptismo salutari Christianorum confessio? — Credo inquis in Deum patrem omnipotentem, & in Jesum Christum filium ejus. *De Gubern. Dei, lib. 6.* p. 197.

<sup>d</sup> Ad sacrum lavacrum regenerationis venientes, confessi sic, credo in Deum patrem omnipotentem, & in Jesum Christum filium ejus unigenitum, & Spiritum sanctum. *Inter opera Athanas. Tom. 2. lib. 11. ad Theophil. p. 591.*

holding *one Lord, one faith, one baptism : One God, and father of all.* Whereby they did declare to the whole world, that tho' necessity and conveniency, did oblige them to assemble in *distinct* places, and compose *different* societies; that yet, nevertheless, they were all members of one and the same body of which Christ Jesus is the head; that they were all guided by the same spirit, did communicate in the same institutions, and were governed by the same general rules; so that whatsoever was regularly performed, and determined in one congregation, was assented to by all others, and whosoever was received to communion in one church, was freely admitted in any other. This is evident by their communicatory letters; which the *Bishop elect* of any church sent to other bishops and their answers in return thereto. Thus *Cornelius*<sup>e</sup> advised *Cyprian*, bishop of *Carthage*, of his promotion to the see of *Rome*, who returned him an answer, acknowledging him to be *bishop* of that part of the universal church, and *promising* to hold *communion* with him as a *brother*, and fellow-member. Besides, there was also another sort of communicatory letters, granted by the *bishops*, and *governors* of the churches, to such of their

<sup>e</sup> Tuas literas legimus. *Apud Cyprian, Epist. 42. § 1. p. 99.*

Literas nostras ad te direximus. *ib.*



members as travelled, called by *Tertullian*<sup>f</sup>, the communication of peace, the title of brotherhood, and the common mark of hospitality; by virtue whereof they were admitted to communicate in all churches through which they passed. And which is yet further observable, if it happened that a bishop in his travels came to a strange church, which was not his own, he was, for the testification of their union, permitted by the bishop of that church, to consecrate the sacramental elements of the Lord's supper; as *Polycarp*<sup>g</sup> did at *Rome*, by the consent of *Anicetus* the then bishop of that church, who lived about the year 140.

As to their discipline, tho' there might be a disagreement in some *lesser* and *inferior* points, yet they still retained peace and order, and one church did not imperiously claim, and exercise a jurisdiction over another; but whatsoever was regularly performed in one church was allowed to be valid and obligatory by all others. Whosoever was *baptized*, ordained, or the like, in one church, was not obliged to receive those things *de novo*, if his circumstances, and the divine Providence, should

<sup>f</sup> Communicatio pacis, & appellatio fraternitatis, & con-  
tesseratio hospitalitatis. *De præscript. advers. Hæret.*  
p. 76.

<sup>g</sup> Ἐν τῇ ἐκκλησίᾳ ᾧ ἀναθέσται ὁ Ἀνικητός ὁ εὐχαρι-  
στῖαν τῷ Πολυκάρπῳ. *Iren. apud Euseb. eccles. Hist.*  
*lib. 5. c. 24. p. 193.*

neceffitate him to be member of another. To advance proofs of this concerning *baptism* is needless, feeing it is well known, that the *baptism* of hereticks was deemed valid, and was never reiterated. Touching *ordination*, *Numidicus*<sup>h</sup>, who lived about the year 250, being a *presbyter* before, was admitted into the number of *presbyters* of *Carthage* without a new ordination.

ANOTHER instance of their mutual communion and fellowship, respecting their discipline was, that those who were *justly* and legally censured in one church, were not, in opposition thereunto, countenanced and supported by another; but as they were excluded their own congregation, so they were also debarred from the communion of all others, and never admitted into the fellowship of any regular Christian society, till, by their amendment and satisfaction, they were received again into their own church, unto which they appertained; an eminent example whereof we have in *Marcion*, who lived about the year 160, and being ejected from the church by his own father, the bishop of *Sinope* in *Pontus*, applied himself to the church of *Rome*, to be admitted to communion there; who rejected him with this answer;

<sup>h</sup> Numidicus presbyter adscribatur presbyterorum Carthaginensium numero. *Cyprian*, Ep. 35. p. 84.

that<sup>i</sup> they could not do it, without the permission of his father, because the faith is one, and the concord one, and we cannot contradict our reverend fellow minister, but your father.

AND thus, my brethren, I hope, in the course of this History, I have made it appear, that you are the only people who closely adhere to the *apostolical* practice, and the practice of the *primitive* churches; I lament that disunion you maintain, upon principles, which, at most can be deemed but *mental errors*. You all profess *one Lord, one faith, one baptism, one God and father of all*, why cannot you then maintain one communion? Are the discriminating sentiments of *Athanasius, Socinus, Calvin, Arminius*, or the public confessions of *national churches*, or *separate congregations*, of equal authority with the sacred and infallible oracles of divine truth? Or do they give a more exact and plain account of the doctrines of Christianity than the *New Testament* it self contains? I dare answer for you, surely no. Are not then the holy Scriptures a sufficient standard of right belief? If we say they are not, we reproach and vilify them; and if they are, what need is there of other *tests*.

<sup>i</sup> Οὐ δύναμθα ἀνὰ τ' ἐπιλεπῆς τῷ τιμίῳ πατρὶς σε-  
τερο ποιῆσαι, μία γὰρ ἐστὶν ἡ πίστις καὶ μία ἡ οἰκονομία καὶ ἡ  
δύναμθα ἐναρτισθῆναι τῷ καλῷ συλλεγεσθῶ, πάσει δ' σφ.  
Epiphan. advers. Hæres. Marcion, p. 135.

FOR my own part, I make no scruple to declare, that it is my opinion, That no faith ought to be *explicitely* required, in order to the communion of Christians, considered as such, but what is necessary to denominate a man a Christian.

IN the happy days of primitive Christianity, the Christians who were *Baptists*, were so eminent, above all other sects, for their moderation, the peaceableness of their temper and disposition; and for their mutual love and charity, that the world observed it with astonishment; and the very Heathens cried out with admiration, Behold, how they love one another. We are, faith *Tertullian*<sup>k</sup>, ready to die for each other, and we call one another *Brethren*; because we acknowledge one and the *same* God the father, and have been sanctified by the *same* holy Spirit, and have been brought from the *same* state of ignorance to the light of the *same* marvellous truth.

<sup>k</sup> Vide inquit, et invicem se diligunt. Pro alter utro mori sunt parati — Fratres nos vocamus — quia unum patrem Deum agnoverunt qui unum Spiritum biberunt sanctitatis, qui de uno utero ignorantie ejusdem ad unam lucem expiraverunt veritatis. *Tertul. apolog. cap. 39. p. 709.*

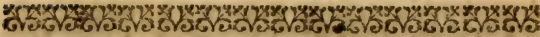
SOLI DEO GLORIA.

F I N I S.





# APPENDIX.



## NUMB. I.

*A short Confession or a Brief Narrative  
of Faith.*

### CHAP. I.

I.



E. believe that there is Deut. vi. 4.  
but one only living and Isaiah xlv 5.  
true God, and that this 1 Cor. viii. 6.  
one God, is a spiritual Eph. iv. 6.  
being and substance, hath John iv. 24.  
Rev. xix. 6.  
his being in and of him- xi. 12.

self, and is omnipotent, omnipresent, or Ps. cxxxix.  
by his spirit present every where, omnif- 7, &c.  
scient, or knoweth all things, invifible, xlv. 21.  
eternal, immortal, incomprehenfible and xciv. 11.  
glorious, the great creator and preferver Dan. ii. 22.  
of all things, throughout, the rewarder Matt. vi. 8.  
them, that diligently feek him; the Lord Luke xvi. 15.  
of hofts is his name. Acts xv. 8.  
Col. i. 15.

Deut. xxxiii. 27. 1 Tim. i. 17. Ifa. xxxiii. 21. Ifa. xl. 28.  
Job. vii. 20. Pf. xxxvi. 6. Heb. xi. 6. 2 Sam. vi. 2.

A

2. As

2. As we do believe this one God to be an infinite, eternal, glorious, self-being, invisible, immortal, and incomprehensible; so, according to the Scriptures of truth, we do believe the father, son, and spirit, to be this one God, so that this one God subliſteth in three, to wit, father, son, and holy ſpirit, and theſe three are one; each of them is God, and yet there is but one God. Concerning each we ſhall give our thoughts diſtinctly, yet very briefly.

1. Joh. v. 7.

Matt. iii. 16,

17.

1. Cor. viii. 6.

Rom. xi. 36.

Eph. iv. 6.

I. Concerning God the Father, we believe him to be the original, or great efficient cauſe of all things. To us there is one God, the father of whom are all things, for of him, and through him, and to him are all things; one God the father of all.

Phil. ii. 6, 7,

8.

iv. 15.

Heb. ii. 14,

16.

Luke i. 35.

Iſa. ix. 6.

II. Concerning God the Son, our Lord *Jeſus Chriſt*, we believe him to be the ſon of God, and the ſon of man, truly God, and truly man, the *Meſſiah* promiſed; that as to his divine nature, it was and is of an eternal exiſtence, of and with the father, and ſo truly God, and this Godhead veiled itſelf in a human Body, and took upon him the nature and ſubſtance of man, in all its parts and infirmities, ſin only excepted. And as he was thus veiled in a human body united in that one perſon, ſo he is truly, not only the ſon of God, but the ſon of man. And we do believe that our redeemer never was revealed or diſcovered to any man, but in the union of natures, as he came forth in time, nor never will be. Thus he was in all the promiſes that God made

con-

concerning him; it was as he was manifested in time, and no otherwise. In the first promise, it was the seed of the woman. When renewed to *Abraham*, it was to his seed. The same was renewed to *Isaac*, and the same to *Jacob*. And the same promise to *David*, that his seed should endure forever. And thus was he prophetically spoken of as a prophet, or in his prophetic Office, and so he performed his priestly office upon the cross, and is still performing of it at his father's right hand. And so he is prophesied of in his kingly office; from all which we conclude that our Lord *Jesus Christ*, before he was manifested in the flesh, and since his manifestation therein, and in the day of glory, was not, is not, nor ever will be, known to any man, in any of his titles, offices, power, and glory, but only in the union of natures; and so we own him to be the object of our faith, and our redeemer, &c.

Gen. iii. 15.  
xii. 3.  
xviii. 18.  
i. 18.  
xxvi. 4.  
xxviii. 14.  
Ps. lxxxix.  
35. &c.  
Acts ii. 36.  
Deut. xviii.  
18, 19.  
Acts ii. 22,  
23.  
vii. 37.  
ii. 23, 26.  
i Tim. ii. 5.  
Rom. viii. 34.  
Heb. iv. 14.  
x. 12.  
Jer. xxx. 9.  
Hos. iii. 5.  
Ezek. xxvii.  
24.  
i Cor. ii. 11.  
Heb. ix. 14.  
John xiv. 16.  
xvi. 7.  
John xvi. 7.  
&c.  
xiv. 16, 17.  
26.  
2 Thess. ii. 13.  
i Pet. i. 22.

III. Concerning the Holy Spirit, we believe, suitable to the scriptures that speak thereof, that the holy spirit is of God, and is God, of the divine essence, coeternal with the father and the son, and proceeding from both, God of the same nature, the enlightner, convincer, converter, sanctifier, strengthener, and comforter of his people, in and by the means appointed for that end, namely, the word of truth, and doctrine of the gospel.



## C H A P. II.

*Of the Holy Scriptures.*

Concerning the holy scriptures, we believe, that the scriptures of the old and new testament are the written word and will of God, given by inspiration to the holy prophets and apostles; and are left upon record for our learning, that we through patience, and comfort of the scriptures, might have hope; and that they are a perfect rule, containing all things necessary to salvation; they being the counsel of God concerning all things necessary for his own glory, and the eternal good of souls, relating both to matters of faith and practice, especially the doctrine of the gospel therein contained.

Isaiah viii. 20.

2 Tim. iii. 15.

Eccl.

Rom. v. 4.

## C H A P. III.

*Of the Creation.*

Concerning the creation we believe, that in the beginning it pleased God almighty, for reasons best known to himself to create or make the world, and all things therein whether visible or invisible, in the space of six days, and all very good.

Gen. ii. 1.

John i. 2, 3.

Heb. i. 2.

Rom. i. 20.

Gen. i. 16.

Gen. i. 27.

Eccles. vii. 29.

Ps. viii. 4, 5.

6.

After God made the heavens and the earth, and all other creatures, he made man, male and female, after his own image, in a state of glorious perfection, free from sin, but a little lower than the Angels; having dominion over the works of his hands.



hands. And the Lord having made man, places him in the garden of *Eden*, where the Lord had provided all things necessary to his accommodation, that might tend to make his state or condition altogether happy. In which state of innocency, hap-  
Gen. ii. 15.  
 pinels, and felicity, he might have continued, any decree of God in any wise notwithstanding.

C H A P. IV.

*Of the fall of Man.*

Concerning the fall of man we believe,  
 1. That notwithstanding God made man upright, in a perfect state, not only free from sin, but also from all those miseries that now are the portion of mankind, as the sad effects of sin, and gave him a per-  
Gen. ii. 16.  
 fect law, which had he kept it, it had been<sup>17</sup> unto life, and threatned death upon the breach thereof; yet, through the instigation of the serpent, and the subtilty of *Satan* in and by him; man continued not in that state, but without any compulsion, did wilfully fall from it by transgressing the righteous law of his maker, in eating  
Gen. iii. 3, 6,  
 the forbidden fruit. Which transgression<sup>7</sup> of our first parents, God was pleased, according to his most wise and holy counsel, to permit, knowing how to order it to his own glory.

2. By which transgression our first parents fell from their original righteousness, and became guilty of that sin, commonly

## A P P E N D I X.

known by the name of original sin, and in them all their posterity, being then in their loins.

3. Man having thus fallen, by transgressing the law of his maker, God, as a righteous law-executor proceeds after an orderly manner to pronounce sentence,  
 1. Against the serpent, 2. Against the woman, 5. Against the man.

Gen. iii. 14.  
 &c.

4. As this transgression did not only reach the case of our first parents, but also their posterity, being then in them; so likewise did the sentence that the Lord past upon them, concern not only the persons of our first parents, but in them all those generations of men, that in succeeding ages were to descend from them.

Rom. v. 12.

Rom. v. 18.

Judgment came upon all men, &c. The same penalties that were inflicted upon our first parents for that sin, which penalties are death, together with those temporal miseries that came upon them as an effect of that sin, do certainly come upon their posterity. They are brought forth in a mortal dying state, liable to all the miseries of this life, and in fine to death itself. Death passed upon all men, for that all have sinned. Mortal man could not procreate an immortal seed; he begat a son in his own likeness, in his own image,

Rom. v. 12.

Gen. v. 3.

5. From whence we conclude, that our first parents, by virtue of the first transgression, brought not only themselves, but their whole posterity, into a state of sin and death; together with those many inconveniencies and miseries that are

are now come upon mankind as the sad effects of sin. But that this transgression did Job. xiv. 1. procure in itself the second death, *viz.* in the lake of fire, or hell torments, either to *Adam*, or any of his posterity, as is by some not only imagined but affirmed; as it's a doctrine that is altogether scriptureless, and so false, so it's altogether irrational; from whence it hath no room in our faith. We shall here set down a saying of *Dr. Jer. Taylor*, taken out of his discourse of *Original Sin*, in opposition to those that were of the judgment, that all infants dying without baptism, are sentenced to hell torments for original sin: His words are these: ' 1. Original sin

' is not an inherent evil, not a sin properly, but metonymically, that is, it is the effect of one sin, and the cause of many; a stain, but no sin. 2. It does not destroy our liberty which we had naturally. 3. It does not introduce a natural necessity of sinning. 4. It does not damn any infant to the eternal pain of hell.' And in his *Epistle to the Reader* we find these words: ' I take great comfort in this, that my doctrine stands on that side where God's justice, goodness, and mercy stand apparently.'

6. This sin did not only concern man- Gen. iii. 17.  
kind in general, but also the creation that Rom. viii. 19.  
was made with man for his use, is by vir- Heb. i. 11.  
tue thereof fallen under the curse, is brought into a decaying dying state, and made subject to vanity.



## CHAP. V.

*Of the Love of God.*

Concerning the Love of God, we believe, that man being fallen into a state of sin, and misery, and death, as an effect thereof, God of his own free grace and love, when none desired it at his hands, did contrive the way of man's recovery out of his fallen state. No sooner had man fallen from his created innocency, but the Lord finds out a way of recovery; and before he pronounces the sentence against him, promises that the seed of the woman should break the serpent's head; which seed of the woman we understand to be the Lord *Jesus Christ*, who was the seed and son of the woman; whom God the father, of his own free grace and love to sinful fallen man, did send into the world, not to condemn the world, but that the world through him might be saved: The love of God the father we understand to lie at the foundation of all gospel grace. And that God, by *Jesus Christ*, design'd not the recovery of a few only, as some imagine, but of all mankind. We have seen, and do testify, that the father sent the son to be the saviour of the world. He is the propitiation for our sins; and not for ours only, but for the sins of the whole world.

Luke i. 31.

John iii. 16,

17.

1 John ix. 10.

2 Cor. v. 19.

1 John iv. 14.

ii. 2.

John i. 29.



C H A P. VI.

*Of the Extent of the Death of Christ.*

Concerning the extent of the death of our dear redeemer, we believe, that suitable to the great end of God the father in sending him into the world, he gave himself a ransom for all mankind; for the world, the whole world; and that thereby the world hath its present being; and that thereby there is a way of reconciliation, acceptation, and salvation opened for all men: From whence we conclude, that if any man come short of obtaining reconciliation, acceptation, and salvation, it is not for want of grace in the father, nor a sacrifice in the son.

C H A P. VII.

*Of the Gospel.*

Concerning the gospel we believe, that the gospel is in itself glad or good tidings; and that there is no bad tidings therein to any man except it be to those that do wilfully reject and neglect the grace therein tendered and sincerely offered unto them, by their own wilful unbelief and disobedience; and that this glad tidings or good news is to be published or made known to all men throughout all ages.

C H A P.

## CHAP. VIII.

*Of the Power and Will of Man.*

Concerning the power and will of man, we believe,

1. That the power and will of man are proper attributes and faculties of the soul; and if so, then it's God's workmanship, and properly of and from God: so then man hath neither will nor power, but what he receives from the Lord, tho' he improves it to contrary ends, and not for that end for which it was and is given him.

2. Notwithstanding all the power and abilities that men have, are of and from the Lord, yet we are strongly inclin'd to believe, that the will and power of man is greatly debilitated by the fall, but not wholly lost; man, in all his parts, is weaken'd by the fall, but no part wholly lost.

3. We believe that there remaineth still in man, a power to will his own good.

4. Yet we believe, that man knoweth not what is good any otherwise but as he is taught of the Lord.

5. Man being taught of God what is good, and how and when to will this good, being thus shewed of the Lord, he hath now a capacity, in the use of the means that God hath appointed, to bring his will to an inclinable frame,

frame, truly to be seeking after his eternal well-being: so, in short, we sum up all thus: That man hath neither power nor will, nor a matter what to will for his own good, nor how, nor when, in respect of a seasonable time, but what he hath from God, for all power belongeth to God; yet we believe, that man ought to employ his will, yea, all the powers and faculties of his soul, in and about spiritual things, which if men were faithful in, God would have the glory and they the advantage.

Ps. lxii. 11.

C H A P. IX.

*Of free Grace.*

I. Concerning free grace, we believe, that whatsoever a good man does, or shall enjoy, either temporal, spiritual, or eternal, is freely given to him of God, without the least desert on man's part; therefore wholly of free grace, or the effects of God's great love to man. As,

1. The gift of his son is a gracious and a free gift. 2. The gift of his holy law of grace is a free gift. 3. The gift of his holy spirit is a free gift. 4. The giving of ordinances are free gifts; yea, all the graces and qualifications of a christian are freely given to him of God; for man could not do any thing, no not in any wise, whereby he could deserve the least favour that he now does, or hereafter shall enjoy; and therefore all our enjoyments

John iii. 16.

Rom. viii. 32.



enjoyments here, and eternal life here-  
 after, are freely given to us of our good  
 Rom. vi. 23. God; and yet not to be obtained without  
 our accepting of God's free grace, by  
*Jesus Christ*, and living to God by him,  
 as the holy terms thereof; yet not so as  
 by doing or accepting meritoriously to  
 procure eternal life; for when we have  
 done all we are but unprofitable servants,  
 Lukexvii. 10. and therefore we deserve nothing from  
 the Lord as a just and meritorious re-  
 compence; but eternal Life is freely gi-  
 ven to us of God, as an act of his own  
 free grace and mercy, designed by him in  
 the way of our duty; and we believe that  
 Heb. ii. 9. this grace of God, by his son, and in his  
 law, is truly tendered to the world in  
 general.

## C H A P. X.

## Of Faith.

Concerning faith we believe, that justi-  
 fying saving faith does not only consist in  
 a bare believing in God, *Christ*, &c. but  
 also in the truth of God's word, as it  
 is verbally declared to us in the scriptures,  
 which is the rule of our faith; so that  
 whatsoever is plainly stated in the scrip-  
 tures concerning the grace and love of  
 God towards man, and the sacrifice of  
*Christ* for the world, and the duty of  
 man towards the Lord, with whatever  
 else is plainly stated in the word of God,  
 we are to believe it, as it is therein de-  
 livered,



livered, and to endeavour to bring our understandings to submit to the plain word of the Lord, and not make the plain express word of God to stoop to our understandings and interpretations; for so to do, is to exalt our interpretations above the word of the Lord, which always ought to have the preeminence. It's true, such sayings in scripture, as are spoken by way of allegory, metaphor, &c. ought to have a sense given to them, which always ought to be such a one, as does comport and agree with the plain and express word of the Lord, and the great design of God therein; and not to understand such sayings in the scripture, so as do in any wise derogate therefrom; so that divine faith, which is the faith we are speaking of, is really to believe the truth of what the Lord hath spoken in his word; or to be fully persuaded and satisfied in our own judgments and consciences, that whatsoever is declared to us by the Lord in holy scripture, is absolutely and really true, without any kind of reservation whatsoever. This was the faith of *Abraham*, the father of the faithful, and therefore must be the faith of his children; which faith, if attended with love to God, and sincere obedience to his will, we take to be that faith which is of a justifying saving nature.

Gen. xv. vi.

Rom. iv. 3.

James ii. 22.

Gal. v. 6.

## C H A P. XI.

*Of Repentance.*

Acts xvii. 30. Concerning repentance we believe;  
 Matt. iv. 17. 1. That it is a gospel duty of great and  
 Luke xiii. 3, 5. weighty concern to all those of whom  
 it is required, and from whom it is  
 expected, without which they can have  
 no expectation before the Lord; which  
 repentance we understand thus, *viz.* To  
 be truly and sincerely humble before the  
 Lord, in a deep and thorough sight and  
 Ezek. xviii. 30. sense of our sins, not for some sins only,  
 Acts ii. 38. but for all our actual and personal trans-  
 viii. 22. gressions against God and his holy law.

2. That this repentance is the duty  
 of all actual sinners.

3. Wherever the scripture does require  
 men to repent, we understand that it in-  
 tends them considered as actual sinners a-  
 gainst God; and that no repentance is  
 required in the word of the Lord, for  
 that sin which we could in no wise pre-  
 vent, *viz.* original sin, but for mens own  
 actual sins and transgressions against the  
 holy word and will of the Lord, it's their  
 Acts iii. 19. duty and great concern to repent.

4. We believe that where this repen-  
 tance is in truth and power, it doth effect  
 a change, and is accompanied, not only  
 with a forsaking of the sins repented of,  
 Isa. lv. 7. but with an utter detestation and abhor-  
 Ezek. xxxvi. rence of them, from a deep sense and  
 31, 32. apprehension that they are offensive to  
 the Lord.

C H A P.

## CHAP. XII.

## Of Baptism.

Concerning baptism we believe, 1. That there is but one baptism properly so called; and that this one baptism is a holy ordinance, ordained by our Lord *Jesus Christ* himself, to be unto the party baptized, a sign of his fellowship with him in his death and resurrection, of his being engrafted into him, of remission of sins, and of his giving up of himself to the Lord to walk in newness of life. Eph. iv. 5. Matt. xxviii. 19. Rom. vi. 3, 4. Col. ii. 12. Gal. iii. 27. Acts ii. 38. Mark i. 4. Rom. vi. 4. Mark xvi. 16. Acts viii. 36, 37.

2. Those that do actually profess repentance towards God, faith in, and obedience to our Lord *Jesus Christ*, are the only proper subjects of this holy ordinance. Matt. xxviii. 19.

3. The outward element to be made use of in this ordinance is water, where in the party is to be baptized, in the name of the father, son, and holy ghost. Acts viii. 38. John iii. 23.

4. Immersion, or dipping of the person in water, is necessary to the right administration of this ordinance.

5. From whence we conclude, that sprinkling a little water in the face is no baptism, neither are infants the proper subjects of it.



## C H A P. XIII.

*Of the Lord's Supper.*

Matt. xxvi.  
26, &c.  
Luke xxii.  
19, 20.

Concerning the supper of the Lord, we believe, 1. That it was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance of his dying love, in offering up himself upon the cross once for all.

Matt. xxvi.  
26, &c.

2. The materials to be made use of in this holy ordinance, are bread and wine, which figuratively do represent the body and blood of *Christ*.

Acts ii. 41, 42.  
1 Cor. xi. 23.  
&c.

3. That none ought to communicate in this holy ordinance but such as are orderly members of the church of *Christ*, made so by repentance, faith, and baptism, and then they have a lawful right unto it; which holy ordinance ought to be duly observed and kept up in the orderly church of *Christ*, only for the ends for which it was appointed.

## C H A P. XIV.

*Of the Work of the Holy Spirit.*

2 Cor. iii. 8.

Concerning the work of the holy spirit, we believe, That God does give the blessings of his spirit in and with his word; the word being the spirit's ministration, so that where the word is in truth, light, and power



power preached, there it is attended with the spirit.

2. That there is an absolute necessity of the workings of the spirit, both in bringing and keeping souls to the Lord.

3. Yet we do believe, that the holy spirit is not so given, but that it may be resisted, and hath been to mens destruction. And we have just cause to believe that multitude of souls do still resist the motions of the spirit; or they would not go on, and wilfully persist in the practice of sin and wickedness as they do.

4. We do believe that God does give greater measures of his spirit, after believing and obeying, than before; which he is pleased to communicate unto them in the way of their duty in seeking, asking, and waiting upon the Lord, in the way of his own appointment; which seems evident by the light of these scriptures. We desire to honour God in the gifts and graces of his holy spirit; yea, we believe that we ought to submit to its motions and operations upon our souls, lest we reject the council and work of the Lord to our own destruction.

Gen. vi. 3.

Neh. viii. 20.

Acts vii. 51.

1 Thess. v. 9.

Luke xi. 13.

Acts v. 32.

Eph. i. 13.

James iv. 6.

## C H A P. XV.

### *Of Justification.*

Concerning justification, we believe that men are not justified, before and without faith.

B

2. That

Gal. ii. 16. 2. That no man is or can be justified  
 iii. 11. by the works of the law, as delivered by  
 v. 4. *Moses*.

Jam. ii. 22, 3. That no man is justified by faith  
 &c. alone.

4. We do believe, that the terms on which men are justified, are faith and gospel works; which, according to the doctrine of the gospel, are the terms of our interest in the justification and life therein promised, and that so absolutely the condition thereof, as that without which none that are capable subjects can obtain it. Yet not as the meritorious or deserving cause, that being alone in *Christ Jesus*; which terms in short are, 1. Faith, without which it is impossible to please God. 2. Repentance, without which we must perish. 3. Love to *Jesus Christ* in his ways, and people, without which we are cursed. 4. Holiness, without which no man shall see the Lord. From whence we argue thus. Whatsoever is the terms of our acceptation before the Lord, is the terms of our justification; but faith, repentance, love to *Christ*, and holiness, without which no man can see the Lord, are the terms of our acceptation, *ergo*, so they are of our justification. 5. In short we understand that men are justified, 1. By the grace of God, as the primary efficient cause. 2. By the death and suffering of *Christ*, as the meritorious and deserving cause. 3. By the word of the Lord, with its ministry, as the instrumental cause, to beget faith and obedience. 4. By faith and obedience,

Mar. xvi. 16.

Heb. v. 9.

Rev. xxii. 14

Heb. xi. 6.

Luke xiii. 3.

1 Cor. xvi. 22.

Heb. xii. 14.

Rom. iii. 24.

obedience, as the conditional cause, or the holy terms on which they are justified.

CH A P. XVI.

*Of Sanctification.*

Concerning sanctification we believe, that as God hath a people in the world, whom he doth accept and own for his own people; whom he hath chosen out of all the world besides, to be a peculiar people to himself; so he doth not only afford unto them the grace of justification, Rom. viii. 30. but also of sanctification. Whom he justified, them he also sanctified. God, who is a holy God, will have his people to be a holy and sanctified people. For this is 1 Thess. iv. 3. the will of God, even your sanctification. 1 Pet. i. 15, 16. This was one great end of the Lord in giving himself for his church; and to the same end hath he given forth unto his people a holy law of grace; tending to nothing more than the promotion of holiness, in which he hath ordained holy ordinances for his people to be observing, and doth communicate unto them his holy spirit, that they may be a holy and sanctified people, Rom. viii. 9. without spot or wrinkle, or any such thing (the spots and blemishes of sin, is that which renders persons unlovely in the eyes of the Lord) the great design of God in the gospel, is to prepare a holy people now in this day of grace, by the powerful operation of his word and spirit, fitted and prepared not only to be



espoused to the holy *Jesus* while here, but to be with him where he is, or shall be, in his holy habitation hereafter in glory. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart, &c.

2. This sanctification is wrought in God's people as an effect of the Lord's undertaking, by the word and spirit, in and through the exercise of faith; by virtue of which the body of sin is destroyed, and the several lusts thereof more and more weakened and mortified, and they the more and more quickened and strengthened in all saving graces, to the practice and exercise of all true holiness, without which no man shall see the Lord.

3. This sanctification is throughout, in the whole man; yet imperfect in this life: While here, in this imperfect state, there abideth still the remainders of corruption in every part, whence ariseth a continual war, the flesh lusting against the spirit, and the spirit against the flesh.

4. In which war, although the remaining corruption may at times, through temptation prevail against the best of God's servants; yet, through the continual supply of strength from the sanctifying spirit of *Christ*, communicated to them, in the way of their duty, in waiting upon the Lord in his holy ordinances, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of the Lord; and are pressing after a heavenly life, in obedience



obedience to all the commands of the Lord *Jesus Christ* their head and king.

C H A P. XVII.

*Of Perseverance.*

Concerning perseverance we believe, Matt. xxvi. 41.  
That it is absolutely necessary, in order  
to the obtaining of the end (namely sal- Mark xiv. 38.  
vation with eternal glory) for believers to Luke xxi. 36.  
cleave to the Lord, and to keep close to Eph. vi. 8.  
him in the way of duty. 1. To watch and 1 Thess. v. 17.  
pray. 2. To keep close to the publick Heb. x. 25.  
worship and service of God. 3. To be Col. iii. 6.  
mortifying the corrupt deeds of the bo- Rom. viii. 13.  
dy. 4. To be continuing in the exer- Col. i. 23.  
cise of faith. 5. To be growing and en- Heb. iii. 6.  
creasing in all the graces of the new co- 2 Pet. i. 5, 6.  
venant. In which way of keeping close &c.  
to the Lord, watching and praying, wor- iii. 18.  
shipping and serving God, mortifying the  
corrupt deeds of the body, growing and  
encreasing in all the graces of the new co-  
venant; to wit, faith, love, humility, pa-  
tience, &c. they shall be supplied with  
sufficiency of grace here, to preserve them  
safely to the kingdom of glory hereafter. Pf. lxxxiv. 11.  
2 Pet. i. 11.

2. Yet we believe, that it's possible for  
true believers, through their remissness  
or negligence in point of duty towards  
God, through the temptations of *Satan*, 2 Pet. ii. 20.  
and corruptions of their own deceitful &c.  
hearts, finally to apostatize from the truth 1 Tim. i. 19.  
they once made profession of, and in so Heb. iii. 12.  
iv. 11.

B 3

doing Pf. lxxxv. 9.

doing render their latter end to be worse than their beginning.

## C H A P. XVIII.

*Of God's decrees.*

Concerning Gods decrees we believe, that the word of God is his decreed will; and that there is no secret will or decree in God, contrary to his revealed word and will; and that his decree is, that whosoever believeth and obeyeth him, persevering therein to the end, shall be saved; and he that believeth not shall be damned.

Mark xvi. 16.

2. We believe, that whatsoever God hath absolutely decreed, shall certainly and inevitably come to pass. But then,

Jer. vii. 31,  
32.

xix. 5.

3. We believe, that many things that do come to pass are not decreed of God. For it seems to us not only unscriptural, but also altogether irrational, to imagine, that the righteous and holy God should decree any sin, or unholiness, either in angels or men; that being not only contrary to his word, which commands men to be holy, but also to his name and nature, which is most holy; and therefore could decree no unrighteousness. From whence we conclude, that all the wicked and ungodly actions, either of angels or men, tho' God doth permit them to come to pass, yet there is no decree of his, that do necessitate the being of them. It might suit the nature of the *Devil*, or wicked

wicked men, to decree wickedness; but far be it from the righteous God so to do; shall not the judge of all the earth do right?

## C H A P. XIX.

*Of Providence, or Foreknowledge.*

Concerning providence or foreknowledge we believe, that notwithstanding God foreknoweth whatsoever cometh to Heb. iv. 12. pass, yet we believe, this foreknowledge<sup>13.</sup>

is not so exercised, as to necessitate the coming to pass of things; but that they may, or may not be, may come to pass, or may be prevented. As for instance in the case of *David*. *David* being king in <sup>1</sup>Sam. xxiii. *Keilah*, and *Saul* was coming to take him, <sup>10,</sup> &c.

*David* asked of the Lord, whether *Saul* would come down? and whether the men of *Keilah* would deliver him into his hands?

The Lord answered that *Saul* would come down, and the men of *Keilah* would deliver him. Then *David* with his men departed, and prevented both *Saul*, and the men of the town; so what the Lord said to *David* would come to pass, did not, &c.

Another instance we have, That at what instant God should speak concerning a na-<sup>Jer. xviii. 7,</sup> &c.

tion, to pluck up, to pull down, or to build or plant; if the people against whom the judgment was pronounced, did repent, the Lord would repent of the evil; and when he did promise to build, &c. if the people did do evil, he would repent of



the good he promised to do to, and for them. The truth of which is evident in the case of *Nineveh*, *Jonah* preach'd, that *Nineveh* in forty days should be overthrown, and yet on their repentance it was prevented, God repented him of the evil that he thought to do. Another Instance is concerning *Israel*: They sinned, for which the Lord would have destroyed them; but on the intercession of *Moses*, the Lord was entreated, and repented him of the evil, which he thought to have done unto them. Many more scriptures might be made use of to the same purpose; yea, all the promises and threatenings in God's word do prove the same; that is to say, that God's providence, or foreseeing of things, doth not necessitate the being of them, but that in the use of means it might be prevented, God having to do with men capable to understand him, both in his promises and threatenings, and not with stocks or stones, neither with vegetive or merely sensitive creatures.

Jonah iii. 10.

Exod. xxii.

14.

## CHAPTER XX.

*Of Election.*

Concerning election we believe, not as some who express themselves after this manner, in these words, by the decree of God, for the manifestation of his glory, some men and angels are predestinated or fore-ordained to eternal life, thro' *Jesus Christ*;



*Christ*; and that these angels and men, thus predestinated and fore-ordained, are particularly, and unchangeably designed, and their number so certain, and definite that it cannot be either increased or diminished.

2. And affirmatively we believe, that the infinitely wise and holy God, suitable to his name and nature, did elect or choose unto himself from eternity, and (merely of his own good pleasure) out of the whole body and bulk of mankind, Rom. ii. 7. an entire species, or sort of men, name- Heb. v. 9. ly those that in time do believe, and sin- Pf. cxii. 1. cerely obey him, patiently continuing in the way of well doing unto the end. Rev. ii. 10. Eph. i. 4.

3. We believe this election to be in 2 Tim. i. 9. *Christ Jesus*, of God's eternal purpose and grace, before the foundation of the world.

4. We do believe that God's electing grace doth extend itself to the whole number of the godly in all nations, Acts x 34, 35. throughout all ages, under the various dis- Pf. iv. 3. pensations, under which they live,

## C H A P. XXI.

### *Of Reprobation.*

Concerning reprobation we believe, that God hath not decreed, from eternity, the reprobation of any person of mankind, considered as such, who may not very possibly be saved, notwithstanding any decree in God; much less do we hold a decree

decree of reprobation, from eternity, of the greatest part of mankind, excluding a possibility of their being saved; for we believe that God doth not hate or reprobate any man, as his creature, before he considers him as an actual sinner.

Jer. vii. 28, 29. 2. We believe, that whensoever God  
Prov. i. 24, &c. doth reject or reprobate any person of  
2 Thess. x. 11, mankind, it is for their own wilful and  
12. actual transgressions, as the just deserving cause thereof, and not from his own will, any otherwise considered.

Jer. vi. 30. 3. That the intent (at least the pri-  
vii. 3, 4, &c. mary or antecedent intent) of God in his decree of reprobation, is the salvation and not the damnation of men. The Lord declares that he had rejected or reprobated them, yet exhorts them to duty, with promises on their performance; and if ever the Lord does finally reprobate any person or persons, it is for their  
2 Thess. ii. 11, final rejecting him, in his many calls, and  
12. gracious invitations.

Mark xiii. 34. 4. From whence we conclude, that those that own personal election, and personal reprobation before time, so as to deny the love of God to the world, do not own the faith of the gospel.

5. We believe, that God hath not decreed the reprobation of any infant, dying before the commission of actual sin.

## CHAP. XXII.

*Of God's governing of the World.*

Concerning God's governing of the world, we believe, that God is the supreme Lord and governor of the whole world. Ps. cxlv. 11, xxii. 28.

2. As to the method that the Lord makes use of in his governing the world (we mean the world of mankind) we believe that, 1. For the keeping up and maintaining of all civil society amongst men, in natural and moral things, the Lord hath set up governors, ordained by himself, unto whom he hath given power and authority to execute judgment and justice amongst men; which governors, in respect of that power and authority which the Lord hath given them, are in scripture called gods, being his deputies; Rom. xiii. 1. whose work is to be a terror to evil doers, Exod. xxii. 28. and a praise to them that do well; to keep Ps. lxxxii. 1. up, maintain, and cherish all civil, natural, and moral principles amongst men, and to punish the breach thereof; for the law is made for the lawless and disobedient; that is, for those that transgress the law; and the magistrate is the Lord's executioner, and beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon them that do evil. And thus far the governors of the world ought to exercise their authority over men, *viz.* in all things of human 1 Tim. i. 9. Rom. xiii. 4.



human and civil concern; and so far it's the duty and great concern of *Christians*, to be obedient and subject to them, and to render to them all that honour that by the ordinance of God is due to them. 2. As to spiritual things, of religious, ecclesiastical, or divine concern, we believe, that God, by *Jesus Christ*, doth govern the world: We mean thus; That government herein (according to the will of the Lord) is not left to the will of men, but the Lord hath provided and instituted holy and spiritual laws for men to believe in, cleave to, and be saved by; and that these laws are given forth by the Lord *Jesus Christ*, as the alone legislator, or law-giver; and these holy and spiritual laws are, by virtue of the Lord's commission, to be preached to the whole world, as a rule for them, not only to believe, but also to walk by. And those amongst men that do obey the Lord in these his spiritual laws, he espouseth to himself to be his church and spouse, in and with whom his spiritual kingdom is exercised and kept up. And those that believe not, nor obey the Lord in these his holy laws, that will not have him to reign over them, but are enemies to him and his government, the Lord will destroy, when he shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, nor obey his gospel.

Jam. iv. 12.

Luke xix. 27.

2 Thess. i. 8.

So that the punishments of men, for the breach of gospel laws belongs to God alone,



alone, and not in any wise to man; we mean in such things as concern God's worship only. Yet we believe that where the gospel doth not come, that if men be govern'd by the law of God written in Rom. ii. 15. their hearts, and by the works of God Pl. xix. 1, 2, 3. without them, which are sufficient to teach them that there is a God, and so endeavour to live to God, suitable to the light they have received, no doubt but they shall be accepted, though they are not under the ministration of the Acts x. 35, 34. gospel, and in the great day of judgment rewarded according to their works.

C H A P. XXIII.

*Of the Church of Christ.*

Concerning the church of *Christ*, we believe, that the Lord *Jesus Christ* hath a church in the world, which we understand to be taken, 1. more generally, for the whole number of the godly through-Eph. i. 22, 23. out all ages; 2. more particularly, for a Heb. xii. 23. particular assembly of people, gathered out of the world by the ministry of the gospel, to the visible profession of faith in *Christ*, and obedience to his will, in all his holy institutions. Such a people, so gathered into a particular congregation, continuing stedfastly in the doctrine of *Christ*, and his holy apostles, we understand to be a gospel church.

2. We believe that the Lord *Jesus Christ* is the alone head of his church, whether

whether we understand it more generally for all God's people, or more particularly for any particular congregation of them; and no other Lord or law-giver do we own in religion and divine things, that do concern the worship and service of God, but the Lord *Jesus Christ* alone.

3. As to the way of entrance into the church of *Christ*, we understand it to be by faith, repentance, and baptism, and that none ought to enter in but in that way.

4. We believe, that to each of these churches, or particular congregations thus gathered, according to the mind and will of the Lord declared in his word, he hath given all that power and authority, which is any ways necessary and needful for their carrying on of that order in worship and discipline, which he hath instituted for them to observe, with commands and rules for the right and due exercising and executing of that power.

5. As all believers are bound by the law of *Christ* to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted to the privileges of a church, are also under the government and censures thereof, according to the rule of *Christ*.

6. We believe, that no church-members upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to make any breach in church order,

order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of any such offence at any of his fellow-Matt. xviii. 15, &c. members; but to keep his place and duty in the church, and to wait upon the Eph. iv. 2, 3. Lord in their further proceedings with such members against whom the offence is taken.

7. We believe, that as it is the duty of each church to pray continually for the good of all the churches; so the churches, when planted by the providence of God, so as they may have opportunity for it ought to hold communion with each other for their peace, increase of love, and mutual edification. Rom. xvi. 1, 2.

8. We believe, that a particular church gathered, and compleatly fitted, or accomplished, for the worship and publick service of God, consists of officers and members; and the officers appointed by *Christ* to be chosen and set apart by the church, for the peculiar administration of ordinances, and execution of power or duty in any respect which he intrusts them with, or calls them to, are bishops, Phil. i. 1. Acts xx. 17, 18. or elders, and deacons.

9. We believe, that the churches ought to take great care, that the persons they chuse and set apart to office in the churches, be such as are suitably qualified and gifted for that work, according to the mind of *Christ*. 1 Tim. iii. 1, 2, &c. Acts vi. 3.

10. The way appointed by *Christ* for the calling of any person, fitted and gifted by



by the holy spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the general consent of the church itself; and solemnly set apart, by fasting, prayer, and imposition of hands of the eldership of the church, if there be any before constituted therein; and of a deacon, that he be chosen by like consent, and set apart by prayer, and the like imposition of hands.

Acts xiv. 23.  
1 Tim. iv. 14.  
Acts vi. 3, 5, 6.

II. As we do believe that the churches ought to take great care, and be very heedful that the persons they chuse and set apart to the work and office of elders in the congregations, be such as be gifted, and suitably qualified, according to the mind of the Lord, for that office; so we do believe that the learning of the languages, to wit, *Hebrew, Greek, Latin, &c.* is no qualification so absolutely necessary to the being of a minister, or elder, but that a person may very possibly be sufficiently qualified for that office without it; tho' we readily grant, that the learning of the languages may be useful in its place, as a servant to help, &c. but to make it a qualification, absolutely necessary to the being of a minister, we dare not. Our reasons are, 1. Because the gospel was at first preached and brought forth into the world by unlearned men; such were the apostles. 2. Because amongst the many qualifications required in the scriptures, to be found in those that are set apart to the work and office of an elder, we never find this recorded as one of

Acts iv. 13.



of those qualifications. 3. Because experience testifies, that men unlearned in the languages, have been very useful in the Lord's hands, and have been famous instruments for the good of souls. Have not many souls been converted? Have not many famous churches been gathered by unlearned men? Why then such persons should be laid aside, as not suitably qualify'd for the Lord's work, in point of ministry, or elderdership, we see no reason? 4. Because the confining to a learned ministry, seems greatly contrary to the mind of the Lord, and his method in bringing forth the gospel; and this appears, in that the scripture lets us know, that the Lord hath chosen foolish and weak things to confound those that are mighty; and things that are not, to bring to naught things that are. Have not the great things of the gospel been hid from the wise and prudent, and revealed unto babes; viz. to such as were little in the world's eyes, that so men might not look after gospel things for the excellency of the persons that do bring it forth, but for the worth and excellency that is therein; and that the faith of God's people might not stand in the wisdom of men, but in the power of God, that so no flesh might glory in his presence. Had the Lord made choice of the wise and learned only to have been employed in the great Work of gospel-preaching, had he not then chosen the wise to confound the foolish, and the mighty to confound the weak, and things

1 Cor. i. 26.

Ec.

Matt. xi. 25.

1 Cor. ii. 5.

i. 29.

1 Cor. i. 29.

that are esteem'd in the world's eyes, to bring to naught things that are not? And had not our faith then stood in the wisdom of men, and not in the power of God? And then might not flesh have glorified in his presence, contrary to the Lord's design? What great and good effects have we seen of learning? Why should men be so fond of it? Was not the *Apostacy* brought into the world by learned men? Has it not been maintain'd and carried on by such ever since? And may there not be great cause to fear, that the bringing of persons to a great degree of learning, on purpose to qualify them for the work of the ministry, is that which will by degrees usher in another *Apostacy*? And that this of learning, which now is pretended as a servant to help, will, after a while, become a lord to rule; so that those that have it not, tho' otherwise ever so well qualified and gifted for the work of the ministry, will be rejected from that work, meerly because they are not learned men: And may not this be a means, in time, to reduce the few faithful labourers the Lord hath in his vineyard to a smaller number?

But as to the qualifications that ought to be found in those that are called to the ministry, read and ponder, 1 *Tim.* iii. 2, &c. and 2 *Tim.* xxiv. 25. compared with *Tit.* i. 6, 7, &c. and of a deacon, 1 *Tim.* iii. 8, 9, &c.

12. As we do believe it to be the work of pastors, constantly to attend the service

service of *Christ* in his churches, in the ministry of the word and prayer, with <sup>Acts vi. 4.</sup> watching for their souls, as they that must <sup>Heb. xiii 17.</sup> give an account to him; so we do believe, that its a duty of great concern for the churches to whom they minister, not only to give them all due respect, but <sup>1 Tim. v. 17.</sup> also to communicate to them of all their <sup>Gal. vi. 6, 7.</sup> good things, according to their ability; <sup>2 Tim. ii. 4.</sup> so as they may have a comfortable supply without being themselves entangled in secular affairs, that so they may have a sufficiency of opportunity to be faithful in the discharge of a good conscience towards God, in the great work he hath called them to; and this is required by <sup>1 Cor. ix. 6, 14.</sup> the law of nature, and by the express command of our Lord who hath ordained that they which preach the gospel should live of the gospel.

13. Although we do believe it to be incumbent on the pastors of the churches, to be instant in preaching the word by way of office; yet the work of preaching the word is not so confined to them, but that others also, gifted and fitted by the holy spirit for it, and approved, and called by the church, may, and ought to perform it. <sup>Acts xi. 19.</sup> <sup>1 Pet. iv. 10,</sup>

14. As we do believe it to be the duty <sup>11.</sup> of christians earnestly to desire spiritual gifts, but rather that they may propeſie; so we do believe, that every church of *Christ* ought to be a nursery, to nurse up <sup>1 Cor. xiv. 17.</sup> and cherish gifts amongst themselves, and to embrace any among them, whether



learned or unlearned, that are likely to be usefull in the Lord's work.

## C H A P. XXIV.

*Of the resurrection of the dead.*

Concerning the resurrection of the dead we believe, according to the scriptures, that there will be a resurrection of the dead, both of the just and unjust.

Acts xxiv. 15.

2. That the same persons that sleep in the dust of the earth, even all the generations of men, from one end of the world to the other, shall be raised in the resurrection; the same body shall rise again and not another.

John v. 28.

1 Cor. xv. 21.

22.

3 In this resurrection, the vile bodies of the saints shall be changed and fashioned like unto the glorious body of the Lord himself.

Phil. iii. 20.

4. The end of this resurrection is to the saints, the perfecting of the restauration of the new covenant, and receiving the end of their faith, &c. And to the wicked that they may receive the due and just recompence of their wickedness and rebellion against the Lord.

John v. 28,

29.

Dan. xii. 2.

5. We believe, that there will be an order in the resurrection, *Christ* is the first fruits, then next or after, they that are *Christ's* at his coming, then or afterwards cometh the end.

1 Cor. xv. 23,

24.

1 Thess. iv. 15.

16.

C H A P.



## C H A P. XXV.

*Of the eternal Judgment.*

Concerning the eternal Judgment we believe, that God hath appointed a day wherein he will judge the world by *Jesus* Acts xvii. 31. *Christ*, to whom all power and judgment John v. 22, 27. is given of the father, in which day not only the apostate angels shall be judged; but likewise all persons that have lived upon the earth, shall appear before the 2 Cor. v. 10. tribunal of *Christ*, to give an account of Eccles. xii. 14. all their thoughts, words and deeds, and Matt. xii. 36. to receive according to what they have Rom. xiv. 10. done in the body. Matt. xxv. 32.

2. We believe, that as all men shall give an account unto the Lord, so the matters then to be enquired into, and for which they must be accountable, will be their own wilful and personal sins, either of omission or commission; and that whosoever at that day shall be sentenced to condemnation, will then know, that it was their wilfulness, not weakness, actual, nor original sin, that was the procuring cause thereof, or they will not be left inexcusable, the truth of which appeareth from the light of the aforementioned scriptures.

3. We believe, that whomsoever of all the sons and daughters of *Adam*, shall in the great day of judgment appear without actual sin, which is the case only of those that die in infancy, shall not in that day

fall into condemnation; but shall be saved with such a degree of salvation, as the righteous and merciful Lord and judge shall see fit to confer upon them; all the reason we shall here render in this matter is, 1. They have no sin of their own to condemn them. 2. They have the grace of the father, and the merits of the son to save them. 3. The Lord tells us of such (meaning little children) are the kingdom of heaven. 4. Because the contrary is a merciless principle, contrary to Gods name and nature.

4. We believe, that suitable to mens improvement of their time and talents here, will their judgments be hereafter; from whence we conclude, that there will be very great degrees of reward, both in glory and punishment.

5. We believe, that in this great judgment, the eternal state both of angels and men will be determined; so that suitable to the sentence, then given by the righteous Lord and judge, will be their eternal state, and that there will be no revoking or altering of the sentence, which shall then pass upon either angels or men; and so it will be an irrevocable and eternal judgment, and men will know in the judgment, when the sentence is past how it will be with them for ever after.

C H A P. XXVI.

*Of the restitution of all things.*

Concerning the restitution we believe, that there shall be a restitution of all things. And he that sat upon the throne said, behold I make all things new. God made the first or old world, both heaven and earth, and all things therein, for the use of man, and then made man to possess it; but man fell by sin, and the whole creation with him for his sin, as a just judgment of God upon him. Now inasmuch as this old creation was lost and fallen, the design of God by the man *Christ Jesus*, was the recovery and restauration of all again, and to make all new, not of new matter, but the old things must be made new, for it will be a restitution, or renovation, not properly a creation, which restauration, will wonderfully tend to set forth the power and godhead of the great creator, not only in making and preserving but also in restoring of so wonderful a creation, and his wisdom will illustriously be seen not only in contriving and creating of such various and many sorts of creatures, and to bring all out of nothing, but also his wisdom and power will be wonderfully declared by his works in the restitution for ever more.

Acts iii. 21.  
Rev. xxi. 5.

Pf. xcvi. 10,  
11, 12.  
xcviii. 7, 8.

Isa. xi. 6, &c.  
lxv. 25.  
Hof. ii. 18.

Rom. viii. 20.  
21, 22.  
Eph. i. 10.  
Phil. ii. 10.  
Col. i. 20.  
Rev. v. 13.  
Pf. lxix. 34.



## C H A P. XXVII.

*Of the Reign of Christ.*

Concerning the kingdom and reigo f our Lord *Jesus Christ*, as we do believe, that he is now in heaven at his fathers right hand, so we do believe, that at the time appointed of the father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, judge and restore the world, but will also take to himself his kingdom, and will, according to the scriptures, reign on the throne of his father *David*, on mount *Sion* in *Jerusalem* for ever.

Isa. ix. 7.  
Luke i. 32.  
33.

2. We believe, that this kingdom of our Lord will be an universal kingdom and that in this kingdom the Lord *Jesus Christ* himself will be the alone visible supreme Lord and King of the whole earth.

Dan. vii. 14.  
Rev. v. 13.  
xi. 15.

3. We believe, that as this kingdom will be universal, so it will also be an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in *Christ Jesus* shall receive the end of their faith, even the salvation of their souls; where the Lord is, they shall be also.

Dan. ii. 44.  
Dan. vii. 14.  
Heb. xii. 27.  
28.

4. We believe, that the new *Jerusalem*, that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them,

Pet. iv. 5,  
Eccl. xiv. 3



them, will be the metropolitan city of this kingdom, and will be the glorious place of residence, of both *Christ*, and his saints for ever, and will be so situated, as that the kingly palace will be on mount *Sion*, the holy hill of *David*, where his throne was.

5. We do believe, that this kingdom will be a peaceable and a very glorious kingdom, beyond conception, and much more beyond expression, of which *Solomon's* kingdom was a type. Pr. ii. 6.  
Isa. xxiv. 23.  
Jer. iii. 17.  
Isa. xxiv. 23.

6. We believe, that this kingdom of our Lord, will be, that that shall succeed the fourth monarch spoken of, and will be the stone cut out of the mountain without hands which shall fill the whole earth. Dan. ii. 4.  
ii. 35, 45.

7. We believe, that this kingdom ought not to be set up by the material sword, that being so exceeding contrary to the very nature of christianity; for which we shall give these following brief reasons. 1. Because a christians life is to love our enemies, and to pray for them, and not destroy them; to pray for all men. 2. To be subject to government in all cases of civil concern; and patiently endure and suffer tribulation and persecution for the kingdom of *Christ's* sake. 3. Because *Christ's* kingdom is not of this world, therefore his servants ought not to fight. From which considerations, we cannot chearfully have communion with those that own the setting up *Christ's* kingdom by the power of the sword; believing that Matt. v. 44.  
1 Tim. ii. 1, 2.  
Rom. xiii. 1.  
Acts xiv. 22.  
Jam. i. 12.  
John xviii. 36.

that his spiritual kindom, which is his church here on earth; ought not to be set up or forced, either by the sword, or any civil law whatsoever, but by the preaching of the gospel, which is the sword of the spirit, the word of God.

Eph. vi. 17. And, 4. his eternal kindom on the throne of his father *David*, of which we are speaking, himself will set up at his appearing and kingdom, when the great men and noblemen, bondmen, and free-men shall run to the rocks and mountains to fall upon them, and hide them from the presence of the lamb. This will be the day of the Lord's vengeance; and it belongs to him to execute it, and not unto us.

Rev. vi. 15.  
Hof. x. 8.  
Isaiah ii. 19,  
21.  
Luk. xxiii. 30.  
Mic. v. 15.  
Rom. xii. 19.  
Deut. xxxii. 35.  
Heb. x. 30.



## N U M B. II.

*Mr. JOHN PILKINGTON's Narrative,  
read before a Congregation of Pro-  
testant Dissenters, meeting in Hart-  
Street, Covent-Garden, on the 28th  
of May, 1699.*

**F**OR the satisfaction of all my coun-  
trymen and brethren in general, and  
of this worthy congregation in particu-  
lar, whereof I am desirous to be a mem-  
ber, I beg your attention to the following  
*narrative*, which contains the means and  
manner of my conviction.

In order hereunto, I think it necessary  
to acquaint you with some part of my  
life past; which as it will evidence a  
particular goodness and love of God to-  
wards me, so I hope it may give this  
*auditory* some grounds to judge of the  
reality of my repentance.

After my education of *five years and a  
half* by *Romish* emissaries in *England*, I  
was judg'd, by the proficiency I had  
made in the mysteries of *Popery*, not un-  
fit for the interest of their cause, and  
therefore sent to the *English* Seminary at  
*Lisbon*, in order to be duely qualified for  
the mission.

What erroneous notions, and almost  
insuperable prejudices, in matters of re-  
ligion, I there insensibly imbibed, 'tis  
easy for any person to imagine, who has  
but



but an imperfect *idea* of the virulency and rigid severity those nations are possessed with, where the *Inquisition* rages, against all persuasions differing from their own. The education I received in that place, for the space of *three years* and upwards, had so powerful an influence on my mind, that, the better to secure my soul from the dangers of *Heresy* (for that was the notion I had conceived of *Protestancy*) I was resolv'd to quit all thoughts of becoming a missionary priest, and betake myself to a religious state. But the president of our college, unwilling to loose one of his flock, and withal apprehensive of my friends resentments, who designed me for other ends, hearing I had made interest with *monks* of a certain order, and had obtained their consent to be admitted to their habit, quickly put a stop to my design, by his frequent applications to the *Pope's Nuncio*. This unexpected disappointment was not only full of great heats and animosities to the two houses, but likewise exasperated me to that degree, that I refused to perform those duties to which the constitutions of the college obliged me, and desired to be dismissed, in order to my return into *England*; tho' I were satisfied my friends would be highly disgusted at my proceedings.

This thought continuing, I resolved to search into the doctrines of the church of *England*, not doubting but that, if I could persuade myself of a possibility of  
salvation



salvation out of the church of *Rome*, I should meet with other friends in *England*, to maintain me at one of the universities. In pursuance of this resolution, I acquainted Mr. *Colbatch*, minister of the *English* factory (whom I had discoursed *three* times before about controverted points in religion) with my design, and withal desired his recommendation to some of the clergy of *England*, who might be assisting to me in my enquiry after the truth. He wrote a letter to the bishop of *Salisbury's* chaplain; but he being out of town upon my arrival at *London*, I was obliged to apply myself to others, who made me known to the archbishop of *Canterbury*.

The great encouragement I met with at this juncture dispell'd, for the present, all apprehensions for my soul's future state; and prejudice giving way to the glittering hopes of preferment, I forgot the resolution I had made, of not forsaking the *Romish* communion, till I were satisfied I might be saved out of it. I said I had found the truth, and thought so too, during this short retreat of my prejudice, when I had hardly began to search after it. Upon my request to take orders, in the church of *England*, I was sent to *Oxford*. Here prejudice again took place, tho' I strove all I could to stifle and suppress it, together with its consequents, the doubts and scruples that rose in my mind, to the disadvantage of *Protestancy*; yet all endeavours fell short

short of the desired effect, the quieting of my troubled conscience.

The preferments that were promised me, tho' very considerable, and the civilities I found in the university, tho' far above my expectation, were bands too weak to keep me (after four terms spent in the university) from easing my conscience of its burthen, by a shameful and wicked return to the church of *Rome*.

Upon my readmission into that communion, I submitted to the foolish penance of a *pilgrimage* to be performed on foot, and by begging, from *London* to *Holy-Well* in *Wales*, and after *eighteen* months, the peace being concluded with *France*, I was admitted to the habit of a *Benedictine* monk, in the *English* monastery of *St. Edmund* in *Paris*, in which I continued near a year. But here I am forced, through an excess of admiration, to cry out with the apostle, *O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* For the divine providence so ordered it, that that very place designed by *Satan* for trappanning the souls of men into eternal perdition, became an effectual instrument of opening my eyes, and freeing me from that cloud of more than *Egyptian* darkness, which had so long hindered me from discerning the bottomless pit I was hastening into; and so it was an effectual means of banishing all manner of prejudice, and making me that in *reality*,  
which

Rom. xi. 33.

which before I was but in *effigy*; that is to say, a true and real *Protestant*. 'Twas a desire of seeing whether the strange things I had read and heard of the professors of this life, had any colour of truth to support them, that inspired me with a more than usual curiosity to observe and inspect narrowly into all their practises. Nor did I find the province very difficult; for besides that I was present at all conventual duties, I was privy to most of their secret intrigues, by supplying the place of *secretary* to the convent, the secretary himself being very ancient. Good God! how was I surprized to find all things run counter to my expectations; to see the whole family miserably divided into parties and factions, where I look'd for brotherly love, charity, and union, not much inferior to that of the blessed spirits in heaven! How was I amazed, in the room of the most profound humility and self abnegation, to see the highest ambition, pride, and self-love to take place! That temperance they so much boasted of, I found oftentimes turned into shameful excess and gluttony; but this was done in private, to avoid giving scandal. These things I very much wonder'd at, but much more, when I became an eye-witness of the general and other superiors *regaling* of young women in a close chapel of our church, with wine and other dainties. Their hospitality and poverty were quite vanished, and nothing to be seen but an insatiable

insatiable avarice and thirst after riches. Their obedience appeared most in obeying their own unbridled lusts and passions. In a word, it seemed to me, their chief study was, which of them should be most wicked at home, and yet be thought the most holy abroad ; that is to say, who should most genteelly play the hypocrite.

Such practises as these, one would think, were sufficient to have convinced me I had taken wrong measures for my soul's safety ; and that it was at least as easy to have *work'd out my salvation in Sodom or Gomorrah*, as in a *cloyster* : but yet the great desire I had of that life, inclined me to believe I might live up to the rule and constitutions of the order (which, in reality, are very severe) tho' others gave themselves the liberty to break them.

This thought had well nigh persuaded me to stay, when, taking a bible into my hands, I providentially cast my eyes on this verse, in the 9th chapter of the *First Epistle to the Corinthians*, and the 26th verse: *Ego igitur, sic curro non quasi in incertum: sic pugno, non quasi aërem verberans. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air.* This scripture, after serious deliberation, backed by that other, in the first chapter of *Isaiab*, and the 12th verse: *Quis hæc quæsit, de manibus vestris? Who hath required these things at your hands?* occasioned various doubts and apprehensions in my mind, which suffered me to take little rest day or night.

To





those corruptions for the future, I took up a firm resolution to shut my ears against all doctrines whatsoever that could not be plainly made good out of the scriptures; and (all motives of interest laid aside) to join in communion with that church, whose opinions and worship I should find most conformable thereunto. In pursuance hereof I returned to *England*, and was present at the sermons, not only of the church of *England* clergy, but also of dissenting ministers of different persuasions; I seriously perused their books, and particularly read over the *thirty nine* articles of the church of *England*: And truly I should have been very glad had I found them so agreeable to scripture in all points, as that I might with satisfaction have sat down in that communion; but I cannot assent to the *34th*, *35th*, and *36th Articles*, nor to those words in the *20th*, *viz.* That the church hath power to decree rites and ceremonies, and authority in controversies of faith, also part of the *27th*, touching *Infant Baptism* which are the same the *Parliament* was pleased to except in behalf of those christians, that are generally known by the name of *Anabaptists*, into whose communion I heartily desire to be admitted, as thinking them to come nearest, in their doctrine and worship, to the holy scriptures which they profess to make the rule of their faith and practice.

Having thus christian *auditors*, given you a most exact and impartial account of the

the

the most remarkable passages of my life, and the manner of my conviction; it remains that I now particularly renounce the *Errors* I formerly embraced in the *Romish* church.

*Mr. Pilkinton's Recantation.*

I *John Pilkington* being highly sensible of the favour of Almighty God, in rescuing me out of the jaws of the *Devil*, and truly sorrowful for all the sins of my life past, and particularly those I immediately incurred, whilst I adhered to the *Romish* communion; do here, in the presence of the all seeing God, and judge of all men, most candidly and sincerely acknowledge that I am not only fully convinced of all the palpable errors, corruptions and novelties of that church, as well in doctrine as practice, but do also utterly disown, renounce and abjure the same, with the greatest abhorrence and detestation I am capable of, and in particular, as to those doctrines that concern the infallibility and supremacy of the bishop or church of *Rome*, the main foundations on which all the other abominations of the *Papists* are built, I utterly abjure them as grossly intrenching on the prerogatives of God.

Their doctrine, that salvation cannot be had out of their communion, is so far from being countenanced in scripture that I am persuaded, it is most uncharitable and antichristian, moreover I utterly abhor their impious and idolatrous sacrifice

of the *mass*; as also their doctrines of *transubstantiation* and half communion: The same being not only contrary to the word of God, but to the solid principles of reason. The equalling unwritten traditions to the holy scriptures I'm assured, is highly blasphemous, and as such I abhor it. I look upon their forbidding ecclesiasticks to marry, and the laity to read the scriptures, as also their multiplied fasts and abstinences, under pain of mortal sin; their practice of auricular confession, and their vows of chastity, poverty and obedience; as tyrannical and destructive of true Gospel-liberty: And therefore do freely renounce and forsake them.

I likewise abjure their doctrine touching *indulgences*, *purgatory*, *merits*, works of *supererrogation*, prayers in an *unknown tongue*, and the *seven sacraments*.

Lastly, I renounce, as derogatory to the honour of God, and merits of the Lord *Jesus*, their *adoration of the cross*, *images* and *relicks*: as likewise their *invocation* of the blessed Virgin, Angels and Saints.

These, and all other errors, corruptions, novelties and superstitions, taught and practised by the church of *Rome*, besides, or in opposition to the purity of the Gospel, I do from the bottom of my soul disown, renounce and abjure, and am resolved, by the grace of God, so to do to my lives end.

And now to conclude all, I earnestly desire this pious *auditory*, to pray for and  
with



with me, that the God and Father of our Lord *Jesus Christ* who sent his beloved son into the world to redeem and save sinners, and to call them to repentance, would vouchsafe to give me a repentance never to be repented of, and such powerful assistances of his holy spirit, that *I may walk worthy of the Lord unto all pleasing, and adorn the doctrine of God my Saviour in all things*, who hath wrought this wonderful change in my soul. And I do here in the presence of God, his holy angels, and this congregation, protest that I have done and said all this, freely, without equivocation or mental reservation; and do solemnly promise and oblige my self (in case I be admitted a member of this church) to continue in sincere and constant communion with the same, or others of the same persuasion, God assisting, as long as the members thereof shall keep the purity of the gospel.

JOHN PILKINGTON.



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## F I N I S.

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**W**HEREAS some Demands has been made for Mr. *Keach's* Primmer. That which he published, and for which he suffered, could not by himself be obtained, tho' he sought greatly after it. He afterwards wrote another, as near the same as he could make it. I have one of them by me printed for himself, intituled, *The Childs Instructor*, leading to true spelling and reading *Englisch*, with useful Counsel, and weighty Arguments, persuading them to remember their Creator in the Days of their Youth. Also a *Confession of Faith*, and *Catechism* for young People. The which I design to publish entire, with some small Addition prefixed, to render the same more proper to lead Children to the true spelling and reading *Englisch*; which in this, as well as in other Primmers, seems to me to be introduced with too little for that Purpose.

















